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¶ THE MIRROUR OF THE BLESSED LYF OF JESU CHRIST / A TRANSLATION OF THE LATIN WORK ENTITLED MEDITATIONES VITÆ CHRISTI / ATTRIBUTED TO CARDINAL BONAVENTURA ¶ MADE BEFORE THE YEAR 1410 BY NICHOLAS LOVE / PRIOR OF THE CARTHUSIAN MONASTERY OF MOUNT GRACE ¶ EDITED BY LAWRENCE F. POWELL AND PRINTED AT OXFORD AT THE CLARENDON PRESS MCMVIII

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INTRODUCTORY NOTE

THIS devotional Life of Our Lord is a free translation of portions of the Latin *Meditationes Vitae Christi*, a work variously attributed to S. Bonaventura, the Augustinian Cardinal Bonaventura Baduarius, and to Joannes Gorus, most frequently to the first-named. The *Meditationes* were popular over the whole of Europe, and were rendered into the vernacular of most Continental countries. The English version was made by Nicholas Love, prior of the Carthusian house of Mount Grace de Ingelby, Yorks., before 1410; in that year it was presented to Archbishop Arundel, noted for his vigorous persecution of the Lollards. Nothing is definitely known about Nicholas Love beyond the statement found in many manuscripts that the translation was made by him.[1]

The ascription of the translation to T. Merton, or Morton, rests upon the note 'Explicit liber speculum vite Christi per T. Morton', found in MS. Bodley 131, a copy dating about 1460.

The number of manuscripts is very great, twenty-three are known to exist; but the textual variation between them is of so little importance that the plan adopted of reproducing one manuscript in collation with two others is justifiable. The manuscript I have chosen for the text is MS. Brasenose College e. 9 (now deposited in the Bodleian Library). This copy is quite perfect, containing portions intentionally omitted in other manuscripts; it is carefully written in a neat scribal hand, and has very few textual errors; it was made about 1430. An additional interesting feature

[1] In 1415 Henry V confirmed to Nicholas, prior of Mount Grace, the alien priory of Hinckley. This prior is most probably our translator.

in connexion with it is the fact of its having the translator's monogram at the foot of the first page.

The two manuscripts which I have collated with the Brasenose MS. are the Sherard MS. (in the possession of Lord Aldenham) and another Bodleian copy, MS. e. Musæo 35. Both are well-written and finely illuminated examples, and date from the latter half of the fifteenth century.

The 'Mirrour' was printed by Caxton ?1488, Pynson ?1495, and by Wynkyn de Worde in 1517 and 1523.

As regards the treatment of the text it is only necessary to say that the þ of the manuscript has been expanded to *th*; on the other hand, ȝ has been retained, because of its difference in value; *ihu* has been written *Jesu* throughout. The punctuation is editorial, the pointing of the manuscript being of no value.

It is not expected that the language will present any difficulty, but as an aid to those who are unfamiliar with the earlier forms of our language a word-list has been added.

It is a source of deep regret to the editor that the late Lord Aldenham did not live to see the completion of a work in which he took great interest, willingly rendering every assistance in his power towards its publication. My thanks are also due to the Librarian of Brasenose College (Mr. G. H. Wakeling, M.A.), for permission to transcribe the college manuscript; and to Sir Henry Ingilby, for the loan of his copy.

To Dr. W. A. Craigie, who has read the proofs, I am greatly indebted for many valuable hints and suggestions; also I have to thank Miss E. R. Steane for her assistance in the production of the volume.

L. F. POWELL.

OXFORD.

¶ At the bygynnynge the proheme of the book that is cleped the Mirroure of the bliſſid lyf of Jeſu Criſte.

The firſt parte of the Moneday.

¶ A deuoute meditacioun of the grete counſaile in heuene for the reſtorynge of man and his ſaluacioun. Cap^{m}. i^{m}.

¶ Of the manere of lyuynge of the bleſſed virgyne mayden Marie . . . . . Cap^{m}. ij^{m}.

¶ Of the Incarnacioun of Jeſu / and the feſte of the Annunciacioun : and of the gretynge *Aue Maria.* Cap^{m}. iij^{m}.

¶ How that oure lady went to Eliȝabeth and mekely grette hir . . . . . Cap^{m}. iiij^{m}.

¶ How Joſeph thouȝte to leue priuely oure lady ſeynt Marie . . . . . Cap^{m}. v^{m}.

¶ Of the Natiuitie of oure lorde Jeſu Chriſte. Cap^{m}. vj^{m}.

¶ Of the Circumciſioun of oure lorde Jeſu. Cap^{m}. vij^{m}.

¶ Of the Epiphanye / that is the opoun ſchewynge of oure lorde . . . . . Cap^{m}. viij^{m}.

¶ Of the purificacioun of oure lady ſeynt Marie. Cap^{m}. ix^{m}.

The ſecounde part for the Tweſday.

¶ Of the fleynge of oure lorde Jeſu in to Egipte. Cap^{m}. x^{m}.

¶ Of the turnynge aȝeyne of oure lord Jeſu fro Egipte. Cap^{m}. xj^{m}.

¶ How the childe Jeſu lafte alone in Jeruſalem. Cap^{m}. xij^{m}.

¶ What manere of lyuynge oure lorde Jeſu hadde / and what he dede fro his .xij. ȝere vnto the bygynnynge of his .xxx. ȝere . . . . . Cap^m. xiij^m.

¶ Of the bapteme of oure lorde Jeſu / and the wey therto. Cap^m. xiiij^m.

The thride part for the Wenneſday.

¶ Of the faſtynge of oure lorde Jeſu / and his temptaciouns in deſerte . . . . . Cap^m. xv^m.

¶ How oure lorde Jeſu bygan to teche and gadre diſciples . . . . . Cap^m. xvj^m.

¶ Of the myracle done at the brydale of water turned into wyne . . . . . Cap^m. xvij^m.

¶ Of the excellent ſermoun of oure lorde Jeſu in the hille . . . . . Cap^m. xviij^m.

¶ Of the ſeruaunt of Centurio / and the ſone of the litel kynge heled of oure lorde Jeſu . . Cap^m. xix^m.

¶ Of the Paletyke man let doun in his bedde by the houſe helynge / heled of oure lorde Jeſu thoruȝ the byleue of hem that beren hym . Cap^m. xx^m.

¶ How that Martha was heled of hir ſiknes by touchynge of the hem of oure lordes clothinge. Cap^m. xxj^m.

¶ Of the conuerſioun of Marye Mawdeleyne. Cap^m. xxij^m.

¶ Of the ſpekynge of oure lorde Jeſu with the womman Samaritane at the pytte of water . . Cap^m. xxiij^m.

¶ How the diſciples of Jeſu plukked the eres of corne / and eten hit for hunger on the ſabbot day. Cap^m. xxiiij^m.

The fourte part for the Thurreſday.

¶ Of the fedynge of the grete peple with brede multiplied . . . . . Cap^m. xxv^m.

¶ Of the fleynge of oure lorde Jeſu whan the peple wolde haue made hym her kyng . . . Capm. xxvjm.

¶ Of the prayer of oure lorde Jeſu in the hil ⁊ and hou after he came to his diſciples . . Capm. xxvijm.

¶ Hou the Phariſees and othere token occaſioun of ſclaundre of the wordes and dedes of Jeſu. Capm. xxviijm.

¶ Of the ſpecial rewarde of oure lorde Jeſu byhoten to alle thoo that forſaken the world for his loue. Capm. xxixm.

¶ Of the transfiguracioun of oure lorde Jeſu in the hille. Capm. xxxm.

¶ Of the ſike man heled at the water in Jeruſalem cleped probatica piſcina . . . Capm. xxxjm.

¶ Hou oure lorde Jeſu caſte oute of the temple the biggers and the ſelleres aȝenſt goddis lawe. Capm. xxxijm.

¶ Of the reſceyuynge of oure lorde Jeſu by the tweyne ſiſtres / Martha and Marie. And of the two manere of lyuynge / that ben actif and contemplatyf / in holy chirche . . . . . Capm. xxxiijm.

¶ Of the reyſynge of Laȝare and othere tweyne dede bodies . . . . . Capm. xxxiiijm.

¶ How the Jewes token her counſaile and conſpired aȝenſt Jeſu in to his deth . . . Capm. xxxvm.

¶ Hou oure lorde Jeſu came aȝeyne to bethanye the Saterday bifore palm ſonday / and of the ſoper made to him there / and of tho thinges done therat. Capm. xxxvjm.

¶ Hou oure lorde Jeſu come to Jeruſalem vppon palme ſonday . . . . . Capm. xxxvijm.

¶ What oure lorde Jeſu didde from palm ſonday in to the thorſday after next ſewynge. Cap^m. xxxviij^m.

¶ Of that worthy ſopere that oure lorde Jeſu made the ny3t bifore his paſſioun / and of the noble circumſtaunces that befel therwith . . Cap^m. xxxix^m.

The fifte part for the Fridaie.

¶ Of the paſſioun of oure lorde Jeſu Criſt: and firſt of his prayer and takynge at matyne time. Cap^m. xl^m.

¶ Of the bryngynge of oure lorde Jeſu bifore pilate at prime . . . . . Cap^m. xlj^m.

¶ How oure lorde Jeſu was dampned to the deth of the croſſe aboute tierce of the day . . Cap^m. xlij^m.

¶ Of the crucifienge of oure lorde Jeſu at the ſext houre. Cap^m. xliij^m.

¶ How oure lorde Jeſu 3alde vp the ſpirit at none. Cap^m. xliiij^m.

¶ Of tho thinges that byfel after the deth of oure lorde Jeſu at after none . . . . Cap^m. xlv^m.

¶ Of the takynge doun of the croſſe oure lordes body Jeſu at eueſong tyme . . . . Cap^m. xlvj^m.

¶ Of the burienge of oure lorde Jeſu at complen tyme. Cap^m. xlvij^m.

¶ What was done of oure lady and othere after the buri-eng of Jeſu . . . . . Cap^m. xlviij^m.

The ſixte part for the Saturday.

¶ What oure lady and othere with here deden on the ſaturday . . . . . Cap^m. xlix^m.

The ſeuenthe part for the ſonendaye.

¶ Of the glorious reſurrexioun of oure lorde Jeſu / and of the firſte apperynge of hym to his bliſſed moder / as it may be reſonably trowed . . Capm. lm.

¶ How that Mawdeleyn and other maries come to the graue . . . . . Capm. ljm.

¶ How oure lorde Jeſu apperede after his reſurrexioun to Mawdeleyne . . . . . Capm. lijm.

¶ How oure lorde Jeſu aperede to the thre maries. Capm. liijm.

¶ How oure lorde appered to petre . Capm. liiijm.

¶ Of the comynge aȝen of oure lorde Jeſu to the fadres / and of here ioyful ſonge . . . Capm. lvm.

¶ How oure lorde Jeſu apperede to the two diſciples goynge toward the caſtel of Emaws . Capm. lvjm.

¶ How oure lorde Jeſu aperede to his apoſtles and diſciples that were recluſed for drede on the ſelf day of his reſurrexioun . . . . . Capm. lvijm.

¶ How oure lorde Jeſu apperede the viij day after to his diſciples / Thomas preſente . . . Capm. lviijm.

¶ How oure lorde Jeſu aperede to the diſciples in Galile. Capm. lixm.

¶ How oure lorde Jeſu apperede to the diſciples at the ſee tyberiades . . . . . Capm. lxm.

¶ Of alle the apperynges of oure lorde Jeſu in general. Capm. lxjm.

¶ Of the Aſcencioun of oure lord Jeſu . Capm. lxijm.

¶ Of the ſendynge doun and comynge of the holy goſt. Capm. lxiijm.

¶ Of that excellent and worthyeſt ſacrament of Criſtes bleſſed body . . . . . Capm. lxiiijm.

ATtende lector huius libri prout ſequitur in anglico ſcripti quod vbicunque in margine ponitur litera .N.˙ verba ſunt tranſ-latoris ſiue compilatoris in anglico praeter illa que inſeruntur in libro ſcripto / ſecundum communem opinionem / a venerabili doctore Bonauentura in latino de meditacione vite chriſti. Et quum peruenitur ad proceſſum et verba eiuſdem doctoris inſeritur in margine litera .B. prout legenti ſiue intuenti iſtum librum ſpeculi vite chriſti lucide poterit apparere.

¶ Prohemium

HEre byginneth the proheme of the book that is cleped the Mirrour of the bleſſed lyf of Jeſu criſt.

QUecumque ſcripta ſunt / ad noſtram doctrinam ſcripta ſunt: vt per pacienciam / et conſolacionem ſcripturarum / ſpem habeamus. Ad Romanos xv° cap°. iv. Theſe ben the wordes of the grete doctour and holy apoſtil Paul. Conſiderynge that the gooſtly lyuynge of alle trewe criſten creatures in this world ſtant ſpecialy in hope of the bliſſe and the lyf that is to come in another world: and for alſo moche as tweyne thinges principally noriſſhen and ſtrengthen this hope in man / that is pacience in herte and enſaumple of vertues and good lyuyng of holy men writen in bookes / and ſouereynly the wordes and the dedes written of oure lord Jeſu criſt / veray god and man / for the tyme of his bodily lyuynge here in erthe: therfore to ſtrengthe vs and comforte vs in this hope ſpekith the apoſtil the wordes aforſeide to this entent: ſeienge / that alle thinges that ben writen generally in holy chirche and ſpecially of oure lord Jeſu criſt / they ben writen to oure lore: that by pacience and comforte of holy ſcriptures we haue hope / that is to ſaye of the lyf and bliſſe that is to come in an other world. ¶ N.

¶ Here to accordynge ſpeketh ſeint Auſtyn thus: Goddes ſone toke man: and in hym he ſuffred that longeth to man / and was made medecyne of man: and this medecyne is ſo mykel that it may not be thou3t. For there is no pride / but that it may be iheled thoru3 the mekenes of goddis ſone: there is no couetiſe / bot that it may be heled thoru3 his pouerte: ne wraththe / but that it may be heled thoru3 his pacience: nor malice / but that hit may be heled thoru3 his charitie: and more ouer there is no ſynne or wicked- ¶ Auguſtinus de agone chriſtiano.

neſſe / but that he ſchal want it and be kept fro it / the whiche byholdeth inwardely and loueth and foloweth the wordes and the dedes of that man in whom goddes ſone ȝaf hym ſelf to vs in to enſample of good lyuynge. Wherfore now bothe men and wymmen and euery age and euery dignyte of this worlde is ſtired to hope of euerelaſtyng lyf. And for this hope and to this entente / with holy writt alſo ben writen dyuerſe bookes and tretees of devouȝt men : not onliche to clerkes in latyn / but alſo in engliſh to lewed men and wommen and hem that ben of ſymple vnderſtondynge. Among the whiche beth writen deuout meditaciouns of criſtes lyf / more pleyn in certeyn parties than is expreſſed in the goſpelle of the foure euangeliſtes. And / as it is ſeide / the devout man and worthy clerk / Bonauenture / wroot hem to a religious woman in latyn. The whiche ſcripture and writynge / for the fructuouſe mater ther of ſterynge ſpecially to the loue of Jeſu / and alſo for the pleyne ſentence to comune vnderſtondynge / ſemeth amonge othere ſouereynly edifienge to ſymple creatures : the whiche as children hauen nede to be fedde with mylke of lyȝte doctrine / and not with ſadde mete of grete clergie and of hiȝe contemplacioun. Wherfore / at the inſtaunce and the prayer of ſomme deuoute ſoules / to edificacioun of ſuche men or wommen is this drawynge out of the forſeide book of criſtes lyf wryten in engliſch / with more putte to in certeyn parties and alſo with drawynge of dyuerſe auctoritees and materes as it ſemeth to the writere here of moſt ſpedeful and edifienge to hem that ben of ſymple vnderſtondynge. To the whiche ſymple ſoules / as ſeint Bernard ſeith / contemplacioun of the manhede of criſte is more lykynge / more ſpedeful / and more ſiker than is hiȝe contemplacioun of the godhede. And therfore to hem is principally to be ſette in mynde

¶ Bernardus ad fratres cartuſienſes de monte dei.

the ymage of criſtes incarnacioun / paſſioun / and reſurrec=
cioun: ſo that a ſymple ſoule that kan not thenke bot
bodies or bodily thinges mowe haue ſomwhat accordynge
vnto his affeccioun wherwith he may fede and ſtire his deuo=
cioun. Wherfore it is to vndirſtonde at the bygynnynge
as for a principal and general rule of dyuers ymagina=
ciouns that folowen after in this book / that the diſcryuynge
or ſpeches or dedes of god in heuene and angeles and
other goſtly ſubſtaunces ben only writen in this manere and
to this entent / that is to ſeie as deuoute ymaginaciouns
and likneſſes ſtirynge ſymple ſoules to the loue of god and
deſire of heuenly thinges. For / as ſeint gregory ſeith /
therfore is the kyngdom of heuene lickened to erthely
thinges: that by tho thinges that ben viſible / and that
man kyndely knoweth / he be ſtired and rauyſched to loue
and deſire goſtly inviſible thinges that he kyndely knoweth
not. Alſo ſeint John ſeith / that alle tho thinges that Jesu
dide ben not writen in the goſpell. Wherfore we mowen
to ſterynge of deuocioun ymagine and thynke dyuerſe
wordes and dedes of hym and othere that we fynde not
writen / ſo that it be not aȝenſt the byleue / as ſeynt gregor
and other doctoures ſeyne: that holy writt may be expowned
and vndirſtonden in dyuers maneres and to dyuerſe pur=
poſes / ſo that it be not aȝenſt the bileue or gode maneres.
And ſo what tyme or in what place in this book is writen /
that thus dide or thus ſpak oure lord Jeſu or othere that
ben ſpoken of / and it mowe not be preued by holy writ / or
grounded in expreſſe ſeienge of holy doctoures / it ſchal be
taken none othere wiſe than as a devoute meditacioun that
it myȝte be ſo ſpoken or doon.

¶ De ſano intellectu huius libri.

¶ Gregor=
ius in ora=
tione.
Simile eſt
regnum
celorum
theſauro.

¶ Nota
bene.

¶ And ſo for as moche as in this book ben conteyned
dyuerſe ymaginaciouns of criſtes lyf: the which lyf fro the
bygynnyng in to the endyng euermore bleſſed and with

outen ſynne / paſſynge alle lyues of alle othere ſeyntes / as for a ſynguler prerogatyf may worthely be cleped the bleſſed lyf of Jeſu Criſt. The whiche alſo be cauſe that it may not be fully diſcryued as the lifes of othere ſeyntis / but in a maner of lickenes as the ymage of mannis face is ſchewed in the mirrour : therfore as for a pertynent name to this book it may ſkilfully be cleped the mirrour of the bleſſed lyf of Jeſu criſt.

¶ Nomen libri.

¶ Furthermore forto ſpeke of the prophitable mater of this book. The forſaide clerk bonauenture / ſpekynge to the womman forſeide / in his proheme byginneth in this manere ſentence. Among other vertues commendynges of the holy virgyne Cecile it is writen that ſche bare alwey the goſpell of criſt hyd in hir breſte : that may be vnderſtonde that of the bleſſed lyf of oure lord Jeſu criſt writen in the goſpell ſche ches certeyne parties moſte deuoute / in the whiche ſche ſette hir meditacioun and hir thouȝt nyȝt and day with a clene and hole herte. And whan ſche had ſo fully al the manere of his lyf ouer gone / ſche bygan aȝeyne : and ſo with a likynge and ſwete taſt gooſtly ſchewynge in that manere the goſpel of criſt / ſche ſette and bare it euere in the priuete of her breſt. In the ſame manere I counſeile that thou doo. For among alle goſtly exerciſes I leue that this is moſt neceſſarye and moſt profitable : and that may brynge to the hiȝeſt degre of good lyuynge / that ſtant ſpecially in perfite deſpiſynge of the world / in pacience ſuffrynge of aduerſitees / and in encres and in getyng of vertues. For ſothely thou ſchalt neuere fynde where man may ſo perfiȝtly be tauȝt : Firſt forto ſtable his herte aȝenſt vanytees and diſceyuable likynges of the world : alſo to ſtrengthe hym amonge tribulaciouns and aduerſitees : and furthermore to be kept fro vices and to getynge of vertues / as in the bliſſed lyf of oure lord Jeſu / the whiche was euere with oute de-

¶ Bonauentura incipit.

¶ Beata Cecilia.

¶ Nota tria vtilia ex vita chriſti.

fauȝte moſte perfyte. Firſt / I ſeie that beſy meditacioun and cuſtomable of the bleſſid lyf of Jeſu ſtableth the ſoule and the herte aȝenſt vanitees and deſceyuable likynges of the world. This is opounly ſchewed in the bleſſid virgyne Cecile / bifore nempned / whan ſche filled ſo fully hir herte of the lyf of Criſt / that vanytees of the world myȝt not entre in to hir. For in al the grete pompe of wedding / where ſo many vanitees ben vſed / whan the orgenes blewen and ſongen / ſche ſette hir herte ſtabely in god / ſeienge and preyenge: Lord! be my herte and my body clene and not defoiled: ſo that I be not confounded. ¶ Primum. ¶ Exemplum de beata Cecilia.

¶ Alſo as vnto the ſecounde. Wherof han martires her ſtrengthe aȝenſt dyuerce tourmentis / bot / as ſeynt Bernard ſeith / in that they ſetten all her herte and deuocioun in the paſſioun and the woundes of criſte? For what tyme the martir ſtant with al the body to rent / and neuertheles he is ioyful and glad in alle his peyne: where troweſt is than his ſoule and his herte? Sothely in the woundes of Jeſu. Ȝe / the woundes not cloſed / bot open and wyde to entre ynne: and elles he ſchulde fele the hard yren and not mowe bere the peyne and the ſorwe / bot ſone faile and denye god. And not onliche martires / bot alſo confeſſours / virgynes / and alle that lyuen riȝtwiſly / deſpiſynge the worlde in many tribulaciouns / infirmytees / and dedes of penaunce: bothe kepen pacience / and alſo more ouer therewith ben ioyful and glad in ſoule / as we mowe ſeen alday: and why ſo bot for her hertes ben more propurly in criſtes body / be deuoute meditacioun of his bleſſed lyf / than in hir owne bodies? ¶ Secundum. ¶ Nota Bernardus de martyribus.

¶ And as to the thridde poynt: that it kepeth fro vices and diſpoſeth ſouereynly to getynge of vertues: preveth wel in that the perfectioun of alle vertues is founden in criſtes lyf. For where ſchalt thow fynde ſo open enſample ¶ Tercium.

and doctrine of ſouereyn charite / of perfite pouerte / of profounde mekenes / of pacience and other vertues as in the bleſſed lyf of Jeſu criſt? Herfore ſeith ſeynt Bernard: that he trauailleth in vayne aboute the getynge of vertues who ſo hopeth to fynde hem owhere bot in the lorde of vertues / whos lyf is the mirrour of temperaunce and alle othere vertues. Lo here grete comforte and gooſtly profi3te in deuou3t contemplacioun of criſtes bleſſid lyf. Wherfore thou that coueyteſt to fele truly the fruyte of this book / thou moſte with al thy thou3t and al thyn entente in that manere make the in thy ſoule preſent to tho thynges that ben here writen / ſeide / or done of oure lord Jeſu: and that beſily / likyngly / and abidynge: as theyh thou herdeſt hem with thy bodily eeres / or ſeie hem with thyne ei3en done: pyttynge awey for the tyme and leuynge alle othere occupaciouns and beſyneſſes.

℄ Bernardus ſuper cant.: ſermone 22°.

℄ Nota.

℄ N. ℄ And though it ſo be that the bigynnynge of the matere of this book / that is the bleſſid lyf of Jeſu criſt / be at his Incarnacioun: neuertheles we mowe firſte deuoutliche ymagine and thenke ſomme thinges done byfore touching god and his aungels in heuene: and alſo as anemptes the bleſſid virgyne / oure lady ſeynte marye / in erthe: of the whiche is to biginne. And for alſo moche as this book is deuyded and departed in vij parties / after vij daies of the weke: euery day one party or ſomme therof to ben had in contemplacioun of hem that han therto deſire and deuocioun. Therfore at the Moneday / as the firſte worke-day of the weke / bygynneth this goſtly werk / tellynge firſte of the deuoute inſtaunce and deſire of the holy aungelis in heuene for manis reſtorynge and his ſaluacioun: to ſtire man amonge other that day ſpecially to worſchippe hem: as holy chirche the ſame day maketh ſpecial mynde of hem. Alſo not oneliche the mater of

this book is pertynent and profitable to be had in contemplacioun the forſeide dayes to hem that wollen and mowen / bot alſo as it longeth to the tymes of the ȝere: as in aduent / to rede and deuoutly haue in mynde fro the bygynnynge in to the natiuite of oure lord Jeſu: and thereafter in that holy feſte of criſtemaſſe: and ſo forth of othere matires / as holy chirche maketh mynde of hem in tyme of ȝere. And among othere who ſo redeth or hereth this book / felynge eny gooſtly ſwetnes or grace there thoruȝ / preie he for charitie ſpecialy for the auctour and the drawere out therof / as it is writen here in Engliſſhe to the profyte of ſymple and deuout ſoules / as it was ſeide byfore. And thus endeth the proheme: and after foloweth the contemplacioun for Moneday in the firſte party and the firſte chapitle.

¶ The firſte partie hath fiue chapitres touchinge contemplacioun for Moneday and for the tyme of Aduent / as it foloweth after.

¶ A deuoute Meditacioun of the grete counſeile in heuene for the reſtorynge of man and his ſauacioun. ¶ Cap^m. j^m.

AFter the tyme that man was exiled oute of the hiȝe Citee of heuene by the riȝtwis dome of all myȝty god / ſouereyne kyng thereof / for his treſpas and his ſynne: and ſo wrecchedly lay in preſoun / and was holden in the bondes of that tyraunt the deuel of helle / that none myȝte come aȝen to that bleſſed citee the ſpace of fyue thowſand ȝere and more: alle the bleſſid ſpirites of heuene deſirynge the reſtorynge of her companye / that was fallen doun with lucifer / hadden grete compaſſioun of ſo longe meſchief of man that was made to here reſtorynge / and preiden often for his reſtorynge / but ſpecially and with more inſtaunce

℄ N. B. whan the tyme of grace was comen. What tyme / as we mowen deuoutly ymagyne / alle that bleſſid companye of aungels gedered to gidre with one wille and ſouereyne deuocioun fellen doun proſtrate to fore the trone of almy3ty god / kyng of heuene. And gabriel / to whom / as ſeint

℄ Bernardus. Bernard ſeith / was made ſpecial reuelacioun of criſtes incarnacioun / in her alther name ſeide in this manere:

℄ Propoſitio Gabrielis. Almy3ty lord / it liked in 3oure hi3e maieſte / of 3oure endeles goodneſſe / to make of nou3t that noble and reſonable creature / man / for oure conforte and oure goodneſſe: that of hym ſchulde be made the reſtorynge of oure falſe companye / lucifer and his felawes / that fellen doun fro vs by apoſtacie: ſo that he ſchulde dwelle here in this bliſſed place with vs / louynge and worſchippynge 3ow with outen ende. But loo / good lorde / now alle thei periſſhen and none is ſaued: and in ſo manye thowſand 3ere paſſed / we ſeie none of hem alle here. Oure enemyes hauen the victorie: and of hem oure party is no3t reſtored / but the priſoun of helle continuelliche filled. Wherto / lorde / be they borne to ſo greet meſchief? For though it be done after 3oure ri3twiſneſſe: neuertheleſſe / lord / it is now tyme of mercye. Haueth in mynde that 3e made hem after 3oure owne likneſſe: and though her forme fadres folily and wrecchedly breken 3oure maundement or heſte: neuertheles 3oure mercye is aboue alle thinges. Wherfore all her ey3en ben ſette vppon 3ow / as the ſeruantes in the lordes handes / til 3e haue mercye / and helpe hem with a ſpedeful and heleful remedie.

℄ De contencione inter miſericordiam et veritatem.

℄ Herewith bygan a manere of altercacioun and diſputeſoun bytwixe the foure kynges dou3tres / that is to ſaie / mercy and ſothfaſtneſſe / pees and ri3twiſneſſe. Of the whiche foure / mercye and pees accordynge to the aungels prayer forſeide weren fauorable to mannis reſtorynge: but

the tother tweyne ſiſtres / ſothefaſtnes and riȝtwiſneſſe / aȝeyne ſeiden: als ſeint Bernard be deuouȝt ymaginacioun maketh herof a faire proceſſe and a long. But forto take therof ſchortly / as to oure purpos at this tyme / ſumwhat in othere manere and in othere wordes we mowen ymagyne and thenke thus: Firſt / mercy and pees knelynge to fore her fader / kyng of heuene / by the prophetes wordes Dauid ſeiden thus: Lorde / ſchalt thou caſt away fro the man with owten ende / or haſt thou forȝeten to doo mercye? And this often and longe tyme they reherſeden. Thanne ſeide oure lorde: Lete clepe forth ȝoure othere tweyne ſuſtres / the whiche ȝe ſeen redy aȝenſt ȝow / and lete vs here alſo what they wole ſeie herto.

℄ Bernardus in ſermone de annunciacione.

℄ Numquid in eternum proiciet deus.

℄ And whan they were cleped / and comen alle togidre / mercy bygan and ſeide in this wiſe: My fader of mercy / it was ȝoure wille euere with outen ende amonge ȝoure othere douȝtres / my ſuſtres / to ȝeue me that prerogatyf abouen alle ȝoure werkes / that not onliche I ſchulde ſpecially regne here with ȝow in heuene / bot alſo that the erthe ſchulde be replenyſched and filled with me to ſo mykel vertu that who ſo wolde trewely and biſely aſke my help in any meſchief or nede / he ſchulde with outen fayle fynde ȝoure ſocour and helpe thoruȝ the mediacioun of me. But loo now / my dere fader / that worthy party of erthe and ȝoure noble creature man / in his grete wrecchedneſſe and meſchief ſo longe tyme liggynge / cryeth contynuellyche and aſketh after myn helpe: and now tyme is comen in the whiche but ȝe helpe and ſaue hym I periſſhe and leſe my name.

℄ Miſericordia.

℄ Miſericordia eius ſuper omnia opera eius.

℄ Miſericordia domini plena eſt terra.

℄ Here aȝenſt the other ſiſter / ſothefaſtneſſe / ſeide: And ȝe knowen wele my fader / ſothfaſt god / that I am the bygynnynge of ȝoure wordes / and after ȝe made man in ſo grete worthyneſſe / ȝe wedded me to hym in that

℄ Veritas.

℄ Principium verborum tuorum / veritas.

condicioun that what tyme he breke ȝour heſte / he and alle that comen of hym ſchulde leſe hir bleſſid lyf and be dampned and done to dethe. Wherefore ſithen he forſoke me / and betoke hym to ȝoure enemye and myne / the fader of leſynge / witneſſynge my ſiſtre riȝtwiſneſſe / I periſche and leſe my name but he hath the dethe that he hath deſerued.

℄ Juſticia. ¶ Thanne ſpake ryȝtwiſneſſe and ſeide: Riȝtwyſe lorde / my fader / thou haſt ordeyned me gouernour of thy dome / laſtynge with outen ende: and my ſiſtre truthe techer of thy lawe: and al though it ſo be that oure ſiſter mercye be ſtired of pitee and a gode ȝele for mannis ſauacioun: neuertheles in that ſche wolde ſaue hym that hath ſo greetly forfeted aȝenſt ȝow and vs alſo with outen dewe ſatisfaccioun / ſche wolde deſtroye vs bothe hir ſiſtren / that is to ſeie trewthe and riȝtwiſneſſe / and fordone oure name.

℄ Juſticia tua / juſticia in eternum: et lex tua veritas.

℄ Pax. ¶ Herwith the ferthe ſuſtir / Pees / came forth / and firſt ſoberlly blamynge hir ſuſtres for here contrarious wordes and her ſtryf / ſeide to hem thus: Knowe ȝe not wele / ſuſtres / that oure fader hath ordeyned and made his place onliche there as I am / and I may not abide ne dwelle there as is ſtryf or diſencioun? and that is noȝt ſemely / bot fully aȝenſt kynde to be amonge vertues. Wherfore but ȝe ceſe of ſtryf and be accorded / I moſte forſake ȝow and my fader alſo. Lo here a grete contrauerſy bitwix theſe foure douȝters of oure lorde: and ſo grete reſones that it was noȝt ſeyn how that in mannis ſauacioun / mercy and ſothfaſtneſſe / pees and riȝtwiſneſſe / myȝt fully be kept and accorded.

℄ In pace factus eſt locus eius.

℄ Pater dedit omne iudicium filio. ¶ Than bad the fader of heuene / that for alſo mykel that he hadde committed and ȝeuen alle his dome to his dere ſone / ſouereyne wiſdome / kyng euerlaſtynge / with hym

in one godhede / that thiſe foure dou3tres ſchulde goo to hym / he to termyne this queſtioun and 3eue a dome theron. And than the kyng / ſouereyn wiſdom / wroot the ſentence and the dome in this matere / and toke it to his Chauncelere / Reſoun / to rede it in his name / ſaienge in this wordes: This dou3ter ſothfaſtneſſe ſeith / that ſche periſſheth and leſeth her name / but man haue the deth that he hath differued: and with her accordeth her ſuſter ri3twiſneſſe: and on the othere ſide mercy ſeith / that sche periſſheth and leſeth hir name / bot man haue mercy and be ſaued: and with her accordeth the ferthe ſuſtre Pees. Wherfore to accorde alle thiſe to gidre / and for a fynal dome in this matire / let be made a gode dethe of man: ſo that one be founden with outen ſynne that may and wole innocently and for charitee ſuffre deth for man: and thanne haue they all that they aſken. For than may not deth lenger holden hym that is with owten ſynne or treſpas: and ſo he ſchal pers hym / makyng in hym a hole and a way / thoru3 the whiche man may paſſe and be ſaued.

¶ Judicium regis.

¶ In this ſentence and dome alle the courte of heuen / wondring and commendynge the ſouereyn wiſdam / aſſenteden wel herto: but furthermore aſkeden amonge hem ſelf / where that one my3te be founden that ſchulde fulfille and do this dede of charite.

¶ And than mercy toke with hir reſoun and ſou3te among alle the ordres of aungels in heuene to ſe whether any of hem were able to doo this dede: bot ther was none. Alſo ſothfaſtneſſe ſou3te fro heuene to the clowdes bynethen / whether there were eny creature that my3te perfourme it: and they weren alle vnable.

¶ Ri3twiſneſſe went doun to Erthe and ſou3te among the hi3e hilles / and in to the depe pytte of helle / whether there were eny man that my3te take this good and inno-

¶ Domine in celo miſericordia tua &c.

cent deth; but there was none founden clene of ſynne / no / not the child of one dayes birthe. And ſo ſche went a3en vppe to hir ſuſtres tellynge / that alle men had for-feted and weren vnable: and there was non that my3te do that good dede. Wherfore they weren alle full ſory and heuy that they my3te not ſynde that one that they deſireden. Than ſeide pees: Wete 3e not wele / that the prophete that ſeide there is none founden that may done good: afterward he putteth to more and ſeith / til it come to oon: this oon man may be he that 3af the ſentence forſaide of mannis ſauacioun. Wherfore preie we hym that he wole helpe and fulfille it in dede. For to hym ſpeketh the prophete after in the foreſeide pſalme / ſaienge: Lord / thou ſchalt ſaue man and beſtes after thy mykel mercy. Bot thanne was a queſtioun amonge the ſuſtres committed to Reſoun forto determyne which perſone of thre / fader and ſone and holy gooſt / one god / ſchulde become man and doo this merciful dede. Thanne ſeide reſoun: That for als mykel as the perſone of the fader is propurly dredeful and my3ty: the perſone of the ſone al wyſe and witty: and the perſone of holy goſt moſte benigne and goodly: the ſecound perſone ſemeth moſt conuenient as to the fulle acorde of the forſeide ſuſtres to the ſkilful remedie of man and to the moſte reſonable victorie of the enemye. For as anemptis the firſte: 3if the perſone of the fader ſchulde doo this dede / for his drede and my3t mercy and pees my3te ſumwhat haue him ſuſpecte as not fully fauor-able to hem: and ſo on the tother ſide / for the ſouereigne benignyte and goodneſſe of the holy gooſte / truthe and ri3twiſneſſe my3t drede of nou3t ful ſatisfaccioun / but to mykel mercy of hym. Wherfore as a good mene / euene to bothe parties / the perſone of the ſone is moſt conue-nient to performe this dede thoru3 his ſouereyn wit and

℄ Omnes declinaue-runt &c.

℄ Non eſt qui faciat.

℄ Non eſt vſque ad vnum.

℄ Racio incarna-cionis filii dei.

wiſdome. Alſo it ſemeth moſt ſkilful remedye to man: for alſo mykel as he forfeted by vnwitte and foly that ſatisfaccioun be made for hym by ſothefaſt wiſdome / that is the ſone. So that as he fel to dethe by the falſe worde of the fende / that he riſe aȝen to lyf by the trewe worde of god. And as for moſt reſonable victorie of the enemy / it is ſkilful that as he conquered man by wicked ſleiȝte and falſe wiſdome: ſo he be ouercome and venquyſſhed by good ſleiȝte and trewe wiſdome. And whanne reſoun had ſaide this verdyt / the fader ſeide it was his wille that it ſchulde be ſo: the ſone ȝaf gladly his aſſent therto: and the holy goſt ſeide he wolde worche therto alſo. And than fallynge doun alle the holy ſpirites of heuene and ſouereynly thonkynge the holy trinite / the foure ſuſtres aforeſeide weren keſſid and made acorde. And ſo was fulfilled that the prophete dauid ſeide: Mercye and ſothefaſtneſſe metten louely to gidere: Riȝtwiſnes and pees hauen kiſſed. ¶ Miſericordia et veritas obuiauerunt ſibi &c.

¶ And thus was termyned and ended the grete counſeille in heuene for the reſtorynge of man and his ſauacioun. The whiche proceſſe ſchal be taken as in likneſſe and oneliche as a manere of a parable and deuouȝte ymagynacioun / ſtirynge man to loue god ſouereynly for his grete mercye to man and his endeles godeneſſe: alſo / to honour and worſchippe the bliſſed aungelis of heuene for hir good wille to man and for his ſauacioun makynge continuele beſyneſſe: and alſo / to loue vertues and hate ſynne that brouȝt man to ſo grete wrecchedneſſe. And thus mykel and in this manere may be ſaide and thouȝt by deuouȝt contemplacioun of that was done abouen in heuene bifore the Incarnacioun of Jeſu. Now goo we doun to erthe: and thynke we how hit ſtood with his bleſſid moder marie / and what was hire lyuynge here bifore the incarnacioun that foloweth after.

¶ Cam. 2m. ¶ Of the manere of lyuynge of the bleſſed virgyne mayden marie.

AS it is writen in the lyf of oure lady ſeynt marye / whan ſche was thre ȝere olde ſche was offred in the temple of hir fader and moder / and there ſche abode and dwelled in to the fourtenthe ȝere: and what ſche dede / and how ſche lyuede there in that tyme / we mowen knowe by the reuelaciouns made of hir to a deuouȝt woman / the whiche men trowen was ſeint Eliȝabeth. In the whiche reuelaciouns is conteyned among othere / that oure lady tolde to that ſame womman and ſeide in this manere: Whan my fader and my moder laften me in the temple I purpoſed and ſette ſtably in my herte to haue god vnto my fader: and ofte ſithes with grete deuocioun I thouȝt what I myȝt doo pleſynge to god: ſo that he wolde vouche ſauf to ſende me his grace: and here with I was tauȝt and I lerned the lawe of my lord god. In the whiche lawe / of alle the heſtes and byddynges / principally I kepte thre in my herte. The firſte is: Thou ſchalt loue thy lord god with all thyn herte / with al thy ſoule / with al thy mynde / and with al thy myȝt: the ſecound: Thow ſchalt loue thy neiȝhebore as thy ſelf: and the thridde is: Thou ſchalt hate thyn enemy. Theſe thre I kepte trewely in herte / and anon I conceyued and toke alle the vertues that beth conteyned in hem. For there may no ſoule haue eny vertue but it loue god with alle the herte: for of this loue cometh al the plente of grace: and after it is comen it abideth nouȝt in the ſoule / bot renneth out as water bot it ſo be that he hate his enemyes / that is to ſaie vices and ſynnes. Wherfore he that wole haue grace and kepe it / it byhoueth that he diſpoſe and ordeyne his herte to loue and to hate / as it is ſeide. And ſo I wole that thou doo in manere as I didde. I roſe vp algate at mydnyȝt and

¶ Nota tria precepta.

¶ Nota odium inimicorum.

went forth byfore the au3ter of the temple / and there with alſo grete deſire and wille and affeccioun as I kowthe and my3te / I aſked grace of all my3ty god to kepe tho thre heſtes and alle othere biddynges of the lawe : and ſo ſtondynge to fore the au3ter I made vij peticiouns to god / the whiche ben theſe. Firſt / I aſked grace of all my3ty god / thoru3 the whiche I my3t fulfille the heſte of loue / that is to ſay / forto loue hym with al my herte / &c. : the ſecounde / I aſked that I my3t loue myn neigheboure after his wil and his likynge / and that he wolde make me to loue alle that he loueth : the thridde / that he wolde make me to hate and eſchewe alle thing that he hateth : the ferthe / I aſked mekenes / paciẽce / benignyte / and ſwetteneſſe / and alle othere vertues by the whiche I my3t be gracioſe and pleſynge to goddes ſi3te : the fifte peticioun I made to god / that he wolde lete me ſe the tyme in the whiche that bleſſid mayden ſchulde be born that ſchulde conceiue and bere goddes ſone : and that he wolde kepe myne ey3en that I my3t ſee hire / myne eris that I my3t here hir ſpeke / my tunge that I my3t preiſe hir / myne hondes that I my3t ſerue hir with / my feete that I my3te goo to hir ſeruiſe and myne knees with the whiche I my3te honoure and worſchippe goddes ſone in hir barme. In the ſixte peticioun I aſked grace to be obeſiaunt to the biddynges and the ordenaunces of the biſſhop of the temple. And in the ſeuenthe I prayde god to kepe all the peple to his ſeruiſe.

¶ Nota orationem Marie media nocte.

¶ Nota vij peticiones Marie.

¶ And whan the forſeide womman / criſtes ſeruaunt / had herd theſe wordes ſche ſeide a3eyn : A / ſwete ladye / were not 3e ful of grace and of alle vertues? And the bleſſed mayden marye anſwerde : Wete thou wele certeyne that I held my ſelf als gilty / moſte abiecte / and vnworthy the grace of god / as thow : and more ouer troweſt thou / dou3ter / that al the grace that I hadde / I hadde with outen

trauaile? Nay / not ſo: but I telle the / and do the to wite / that I hadde no grace / ȝifte / nor vertue of god / with oute grete trauaille / contynuele prayer / ardaunt deſire / profounde deuocioun / and with many teres and moche afflicciouñ: ſpekynge / thenkynge / and doynge alle wey as I kouthe and myȝte that was pleſing to god: that is to ſay outake the holy grace thoruȝ the whiche I was halowed in my moder wombe. And furthermore oure lady ſeide: Wite thou wele in certeyne that there cometh none grace in to a mannis ſoule but by prayer and bodily afflicciouñ: and after that we haue ȝeuen to god tho thinges that we mowen / though they ben litel and fewe / than cometh he in to the ſoule / bryngynge with hym ſo grete and ſo hiȝe ȝiftes of grace that it ſemeth to the ſoule that ſche failleth in her ſelf and leſeth mynde / and thenketh not that euere ſche ſeide or dede eny thing pleſynge to god / and than ſche ſemeth in hir owne ſiȝt more foule and more wrecched than ſche was euere byfore.

℔ Nota bene.

℔ All this ſentence is conteyned in the forſeide reuelaciouns. Alſo ſeynt Jerome / writynge of hir lyfe / ſeide in this manere: that the bleſſed mayden marye ordeyned to hir ſelf this manere of rule in lyuynge / that fro the morwe into the tierce of the day ſche ȝaf hire all to prayeres: and fro tierce in to none ſche occupied hir bodily with weuynge werk: and efte fro none ſche went not fro prayeres til the aungel of god come and appered to hir / of whos hande ſche toke mete to the bodily ſuſtinaunce: and ſo ſche profited algate bettre and bettre in the werk and in the loue of god. And ſo it byfel that ſche was founden in wakynge the firſte / in the wiſdome of goddes lawe moſt kunnynge / in mekenes moſt lowe / in the ſonges and the pſalmes of dauid moſt conuenient and ſemeliche / in charite moſt gracious / in clenneſſe moſt clene / and in all manere vertue

℔ Jeronimus.

moſt perfite. Sche was ſad and invariable: ſo ferforth that as ſche profited better and better / ſo was there none that euere ſyhe or herde hir wrooth. Alle hir ſpeche was ſo ful of grace that god was knowen by here tonge. Sche was contynuelliche abidynge and dwellynge in prayere and in the lore of goddes lawe: and algate beſy aboute hir felawes that none of hem ſchulde treſpace or ſynne in any word / and that none ſchulde lawhe diſſolutely / and alſo that none of hem ſchulde offende other thoruȝ pryde or any wrong. And euere with oute faillynge ſche bleſſid god. And leſt perchaunce by eny gretynge or preyſinge ſche ſchulde be letted fro the louynges of god / what tyme eny man grette hir / ſche anſwered aȝen *Deo gracias* / that is to ſay / thonked be god: wherfore of hir ſprong firſt that what tyme holy men ben gret they ſeien aȝeyn *Deo gracias* / as ſche dide. Sche was fedde of the mete that ſche toke of the aungels hande: and that mete that ſche toke of the biſſhop of the temple ſche ȝaf to pore men. Euery day goddes aungelle ſpake with hir / and als he ſchulde to his derworthe ſuſtre or moder / ſo he ſerued and was obeiſaunt to hir. Thus moche ſeith ſeynt Jerome of hir lyf. Furthermore in hir fourtenthe ȝere that bleſſed mayden marye was wedded to Joſeph by the reuelacioun of god: and thanne wente ſche home aȝen in to naȝareth: als it is writen by proces in the ſtorie of hir natiuitie.

¶ Nota deo gracias.

¶ But thus myche at this tyme ſuffiſeth to haue in mynde and in contemplacioun of the thinges that byfellen byfore the Incarnacioun: the whyche who ſo wil wele thynke and haue deuoutly in mynde and folwe vertuouſly in dede / he ſchal fynde hem ful of gooſtly fruyte. Now come we to ſpeke of the Incarnacioun of oure lord Jeſu.

¶ Luca primo capitulo. ¶ Cap^{m}.3^{m}.

¶ De incarnacione Ieſu ſuper euangelium *Miſſus eſt.* Luca primo capitulo.

¶ Of the Incarnacioun of Jeſu / and the feſte of the annunciacioun ⁊ and of the gretyng *Aue maria.*

WHan the plente of tyme and of grace was come in the whiche the hiȝe trinite ordeyned to ſaue mankynde / that was dampned thoruȝ the ſynne of Adam / for the grete charite that he hadde to mankynde ſtirynge hym his grete mercy / and alſo the prayer and the inſtaunce of alle the bleſſed ſpirites of heuene ⁊ after that the bleſſed mayden marie / wedde to Joſeph / was gone home to naȝareth / the fader of heuene called to hym the archaungel gabriel and ſeide to hym in this manere: Go to oure dere douȝter marye / the ſpouſe of Joſeph / the whiche is moſt chere to vs of alle creatures in erthe / and ſaie to hir that my bleſſed ſone hath coueyted hir ſchap and hir beaute / and choſen hir to his moder ⁊ and therfore praye hir that ſche reſceyue hym gladly ⁊ for by hir I haue ordeyned the hele and the ſaluacioun of al mankynde: and I wole foreȝete and forȝeue the wrong that hath be done to me of hym here byfore.

¶ Petrus Rauenienſis.

¶ Now take hede and ymagyne of gooſtly thing as it were bodily / and thinke in thyn herte / as thou were preſent in the fiȝt of that bleſſed lord / with how benigne and glad ſemblaunt he ſpeketh theſe wordes ⁊ and on the tother ſide how gabriel / with a likynge face and glad chere / vppon his knees knelynge and with drede reuerently bowynge / reſceyueth this meſſage of his lorde.

¶ And ſo anon Gabriel riſynge vppe / glad and iocunde / toke his fliȝt fro the hiȝe heuene to erthe and in a moment he was in mannis likeneſſe byfore the virgyne marye / that was in hire priue chambre that tyme cloſed and in

here prayeres or in here meditaciouns/ perauenture redynge the prophecie of yſaie touchynge the Incarnacioun: and ȝit alſo ſwiftly as he flewh his lord was come byfore/ and there he fonde alle the holy trinite comen or his meſſagere. For thou ſchalt vndirſtonde that this bleſſed incarnacioun was the hiȝe werk of alle the holy trinite/ though it ſo be that al only the perſone of the ſone was incarnate and bycome man.

¶ But now be war here that thou erre nouȝt in ymagynacioun of god and of the holy trynyte/ ſuppoſynge that thise thre perſones/ the fader/ the ſone/ and the holy gooſt ben as thre erthely men that thou ſeeſt with thy bodily eiȝe: the whiche ben thre dyuerſe ſubſtaunces/ eche departed fro other/ ſo that none of hem is other. Nay/ it is not ſo in this goſtely ſubſtaunce of the holy trinite: for tho thre perſones ben one ſubſtaunce and oon god/ and ȝit is there none of thiſe perſones othere: but this mayſt thou noȝt vnderſtonde by mannis reſoun ne conceyue with thy bodily witt. And therfore take here a general doctrine in this matere now for all gate. What tyme thou hereſt or thynkeſt of the trinyte/ or of the godhede/ or of gooſtly creatures as aungeles and ſoules/ the whiche thou maiſt nat ſee with thy bodily eyȝe in her propre kynde/ ne fele with thy bodily witt/ ſtudie not to fer in that mater/ occupie not thy witt therwith as thou woldeſt vnderſtonde it by kyndely reſoun: for it wole not be while we be in this buſtous body/ lyuynge here in erthe. And therfore whan thou hereſt eny ſuche thing in byleue that paſſeth thy kyndely reſoun/ trowe ſothfaſtly that it is ſoth/ as holy chirche techeth/ and goo no furthere. And ſo thou ſchalt byleue in this matere of the Incarnacioun/ that the ſeconde perſone in trinite/ goddes ſone of heuene/ came in to erthe and took fleſche and blood of the bleſſed virgyne Marye/

¶ Nota.

¶ Nota bene.

and bycame verray man ; and ȝit was he neuere departed fro the fader or the holy goſt in his godhede / but euere was dwellynge ſtille with hem one verrey god in heuene.

¶ But now forto go to oure purpos of the Incarnacioun bifore ſeide : take hede and haue in mynde as thou were preſent in the priue chaumbre of oure lady / where the holy trinite is preſent with his aungel gabriele. A lorde / what hous is that where ſuche geſtes ben / and ſuche thinges ben done ! For thouȝ that the holy trinite is euery where by preſence of his godhede / neuertheles thou maiſt thenke and vnderſtonde that he is there in a more ſpecial manere by reſoun of his hiȝe werk of the Incarnacioun. Gabriel than entred in to maryes chaumbre that was ſtoken fro men / bot noȝt fro aungelis / as ſeint Bernarde ſeith / knelinge with reuerence bygan his meſſage in theſe wordes : Heile / ful of grace / oure lord is with the ! Bleſſed be thou in wommen and aboue alle wymmen !

¶ Nota bene.

¶ Marye than / herynge this meſſage and this newe gretynge that ſche neuere herde bifore / was aſtonyed and abaſſhed / and noȝt anſwered / but thouȝt what this greting myȝte be ; ſche was not abaſched or diſtourbled by any vicious or ſynful diſtourblynge / ne agaſte of his preſence / for ſche was wont to aungels preſence and the ſiȝt of hem ; bot as the goſpel ſeith / Sche was aſtonyed in his worde. That was a newe gretynge ; for he was neuere wont byfore to grete hir in that manere. And for as moche as in that gretynge ſche ſay hir ſelf commended and preiſed ſpecially of thre grete thinges ; in that ſche was perfiȝtly meke / ſche moſte nede be abaſſhed in that hiȝe gretynge ; for ſche was commended that ſche was ful of grace / and that oure lord was with hir / and that ſche was bleſſid aboue alle wommen. And for alſo meche as the perfiȝt meke may not here his preiſynge with oute abaſſhement and ſhame-

faſtneſſe / therfore ſche was abaſſhed and aſtonyd with an honeſte ſhamefaſtnes / and alſo with drede: for though ſche trowed wele that the aungel ſeide ſoth / neuertheles ſche dredde his word. For as myche as they that ben perfi3tly meke han that properte that they rewarde not here owne vertues / but rather taken hede to her owne defau3tes: wherthoru3 they mowen algate profi3te vertuouſly / hald-ynge in hem ſelf a grete vertue lytel and a litel defaute grete. And ſo as wiſe and warre / as ſhamefaſt and dredful / ſche hild hir pees and anſwered not.

¶ Here than my3teſt thou take enſaumple of marye: firſte to loue ſolitarye prayere and departing fro men that thow mowe be worthy aungeles preſence: and furthermore lore of wiſdome to here or thou ſpeke and forto kepe ſcilence and loue litel ſpekeng / for that is a ful greet and profitable vertue: for marye herde firſt the aungel twies ſpeke or ſche wolde anſwere ones a3en: and therfore it is abhomyn-able thynge and grete reproofe to a mayden or virgyne to be a grete iangelere / and nameliche a religious. ¶ Nota.

¶ Furthermore / after the goſpell / the aungel / byhold-ynge her ſemblaunt / and knowynge the cauſe of hir abaſchement and drede / anſwered to hir thou3t and ſpake more homeliche / callynge hir by name and ſeide: Drede thou no3t marye / and be thow no3t abaſched or aſchamed of the preiſynge that I haue grette the with: for ſo is the trewthe: and no3t only thou art ful of grace in thy ſelf / but alſo thow haſt founden ſpecial grace of god / and rekeuered to al mankynde: for why / loo thow ſchalt conceyue and bere a childe / and thou ſchalt calle hys name Jeſu / that bytokeneth ſauyoure: for he ſchal ſaue fro ſynne and fro dampnacioun alle his peple that truly hopen in hym.

¶ Here ſeith ſeynt Bernard: God graunte that my lorde Jeſu vouch ſauf to noumbre me among his peple / ſo ¶ Ber-nardus.

that he ſauf me from myn ſynnes: for ſothely I drede that many ſchewen hem as they were of his peple / the whiche he knoweth not ne hath not as his peple: and as I drede he may ſaie to many that ſemen in his peple more religious and more holy than othere: This peple worſchippeth me with lippes / bot ſothely her herte is fer fro me. But wilt thou knowe whether thou be of his peple / or wilt thou be of his peple / do that he / oure lord Jeſu / biddeth in the goſpel and the lawe and the prophetes / and alſo that he biddeth by his mynyſtres / and be buxome to hiſe vikeres that ben in holy chirche thy ſouereynes / not only gode and wele leuynge / bot alſo ſchrewes and yuel lyuynge: and ſo lerne of Jeſu to be meke in herte and buxum / and than ſchalt thou be of his bleſſed peple.

℄ But here now furthermore what the aungel ſpeketh in preiſynge of this child Jeſu: He ſchal be greet / not in temporel lordſchippe and worldely dignite / for that he ſchal forſake / bot he ſchal be grete god and man / grete prophete in myracles worchynge / grete doctour in ſothfaſt preching / and grete conquerour in myȝtily the deuel ouercomynge: and ſo worthely he ſchal be cleped the ſone of the altherhiȝeſt lord god / the whiche ſchal ȝeue hym the ſete of dauid / his fader: for he ſchal take mankynde and be born in fleſche by deſcente of his auncetrye / and he ſchal regne in the houſe of Jacob euermore / and of his kyngdome ſchal be none ende. This hous of Jacob is gooſtly holy chirche: in the whiche Jeſu ſchal reigne in trewe ſoules: firſte / ouercomynge ſynnes and the deuel here in erthe by grace: and after / in heuene in bliſſe with outen ende.

℄ Bernardus. ℄ Here mayſt thou ſayen with ſeynt Bernarde deſirynge in the the kyngdom of Jeſu thus: Come / my lord Jeſu / and putte away alle ſclaundres of ſynne fro thy rewme / that is

my ſoule / ſo that thou mowe reigne therynne as the oweth to doo: for couetiſe cometh and chalangeth his rewme in me ·· preſumpcioun coueyteth to ben my lord ·· pride wole be my quene ·· leccherie ſeith / I wole reigne ·· detraccioun / envye / wrathe / and glotonye ſtryuen whiche of hem ſchal principally regne in me: and I / in as moche as I may / aȝeynſtonde hem ·· bot thou my lord Jeſu / deſtroye hem in thy vertu / and take thou thy rewme and thy kyngdome in me: for I haue none trewe kyng but the / my lord Jeſu.

℄ And whan the aungel had tolde theſe condiciouns / and the worthynes of this bleſſid child Jeſu / to that meke mayden marie / that was choſen to his moder ·· than ſche ſpak firſt to the aungel / not dredynge of his wordes or of her conceyvynge / nor knowynge / nor forſakinge the preiſynges byfore ſeide of his gretynge / bot willynge to be certified more pleynly of that ſche dredde moſte / that was that ſche ſchulde not leſe hir maydenhode / aſked of the aungel the manere of hir conceyuynge in thiſe wordes: How and in what manere ſchal this be done ·· ſithen I knowe no man fleſchely / and I haue made a vow to kepe me chaſte to my lorde god with oute fayle / and I ſchal neuere dele with man fleſchely? And than the aungel anſwerde and ſeide to hir: It ſchal be done by the worchynge of the holy gooſt / that ſchal liȝten in to the in a ſinguler manere ·· and thoruȝ his vertu / that is altherhiȝeſt / thow ſchalt conceyue / ſavynge thy maydenhode ·· and therfore that holy thing that ſchal be borne of the ſchal be named goddes ſone: and in confort furthermore here of / loo! Eliȝabeth / thy coſyne / that is olde and was bareyne / hath conceyued a childe now ſixe monthes paſſed ·· for there ſchal no thing be impoſſible to god.

℄ Now take here good hede and haue in mynde how firſt all the holy trinyte is there abidynge a fynal anſwere

and aſſent of his bleſſid dou3ter marye / takynge hede and byholdynge lykyngliche hir ſchamefaſt ſemblaunt / hir ſad maneres / and her wiſe wordes: and furthermore howe alle the bleſſid ſpirites of heuene / and alle the ri3twis lyuynge men in erthe / and alle the choſen ſoules that weren that tyme in helle / as adam / abraham / dauid / and alle othere deſireden hir aſſent: in the whiche ſtood the ſauacioun of all mankynde: and alſo how the aungel gabriel ſtondynge with reuerence byfore his lady / enclyn-ynge / and with mylde ſemblant abideth the aunſwere of his meſſage. And on the tother ſide take hede how mary ſtondeth / ſadly with drede and mekenes / in grete aviſe-ment / hauinge none pride ne veynglorie for alle the hi3e preiſynge bifore ſeide: but tho ſouereyn 3iftes of grace that ſche hath herde 3euen to hir / that neuere weren 3euen to creature byfore / alle ſche arette only to the grace of god. Lerne thou thenne by enſample of hir to be ſchamefaſt vertuouſly and meke: for with oute theſe two vertues may-denhode or virgynyte is litell worth. For as ſeint Bernard ſeith: Virgynyte is a faire vertue / but mekenes is a more neceſſarie: for thou mayſt be ſauf with outen the firſte / but with oute that othere / that is mekenes / thou maiſt not. In ſo moche that I dar hardely ſaie that with oute mekenes the virgynyte of marie had not ben pleſynge to god: for bot marie had ben meke the holy goſt had not reſted vppon hir / ſeithe ſeynt bernarde. At the laſte / as the ende of the goſpel ſeith / the mylde mayden marye / whan ſche had herd and wiſly vnderſtonden the aungels wordes / by good aviſement 3af hir aſſent in this manere / as it is writen in her reuelaciouns: ſche kneled doun with ſouereyn deuo-cioun / and holdynge vp bothe hir hondes / and liftynge vp hir ei3en to heuen / ſeide theſe wordes: Loo here the handmayden and the ſeruaunt of my lorde: be it done to

℄ Ber-nardus.

me and fulfilled after thy worde. And ſo in thiſe meke and lowe wordes of marye at the ende thou haſt enſaumple of grete mekenes / as thou haddeſt in hir ſcilence at the by=gynnynge. Lo / ſche is choſen goddis moder / and of the aungel cleped ful of grace: and ſche nempned hir ſelf his honde mayden. And no wonder / for / as ſeynt Bernard ſeith / mekenes is euere wont to be felawe with the grace of god: but this mekenes was not litel: for / as he ſeith / it is not moche to preiſe mekenes in abieccioun / but it is a grete vertue and ſelden ſeyn / mekenes in worſchippe. ℭ Bernardus. ℭ Nota.

ℭ Alſo ſone thenne as ſche had ȝeuen hir anſwere and aſſented in the wordes forſeide / anone with oute dwellynge goddis ſone entred into hir wombe: and thoruȝ worchynge of the holy gooſt was made man in verray fleſche and blood taken of hir body: and not as othere children / conceyued and born by kynde / ben ſchapen / membre after membre / and after the ſoule ſched in to the body: but anone at the firſte inſtaunce he was ful ſchapen in alle membres and alle hole man in body and in ſoule: but neuertheles ful lite in quantite: for after he waxed more and more kyndely as othere children done. So that at the firſte he was ful perfite god and man / as wiſe and as myȝty as he is nowe. And whan this was done / Gabriel / knelynge doun with oure lady / and ſone aftir with hir riſynge vp / toke curteiſly his leue of hir with a deuouȝt and lowe bow=ynge to the erthe: and ſo vanyſchynge away fro hir with a ſwift fliȝt toke his wey to heuene aȝeyne / tellynge and certifienge the holy courte of heuene his meſſage fulfilled / and that that was done in erthe: and thanne was there a newe ioye and a newe feſte and ful myche merthe and ſolempnyte. Afterward oure lady / fulfilled and enflawmed with the holy goſt and in the loue of god more brennynge then ſche was bifore / ſelynge that ſche had conceyued

kneled doun and thonked god of that grete ȝifte / mekeliche byſechynge hym and deuoutliche preienge that he wolde ſende hir grace and teche hir ſo / that alle that were after to come and to be done aboute his bleſſed ſone that ſche myȝte fulfille hem and doo hem withoute defauȝte. And thus moche touchynge the goſpel and the proceſſe of the Incarnacioun of Jeſu criſt.

℄ Of the feſte of the annunciacioun and of tho thinges that byfel that day.

℄ Secunda pars.

NOw take good hede and vndirſtande how worthy this feſte and this ſolempnite is ⁊ and haue therfore a goſtly merthe and make a ſpecial feſte / in thy ſoule thonkynge god ynwardely ⁊ for ſuche was neuere herde bifore. For this is the ſolempnite of all the holy trinite / fader / and ſone / and holy goſt / by whom this ſouereyn dede of the Incarnacioun was wrouȝt and fulfilled / as it is ſeide byfore. This alſo is a ſpecial feſte of oure lady ſeynt marye / the whiche as this day was choſen of the fader of heuene in to his dere douȝter ⁊ and of the ſone in to his mylde moder ⁊ and of the holy gooſt in to his ſpecial ſpouſe. This day alſo is a ſpecial ſolempnyte of alle the bleſſed ſpirites of heuene ⁊ for this day was bygonne the reſtoringe of her companye and felawſchippe that felle doun by ſynne of lucifer. But ſouereynliche this day is an hiȝe feſte and a ſpecial ſolempnytee of al mankynde ⁊ for this day was mankynde ſoueraynliche worſchipped / in that it was oned and knetted to the godhede in criſt withoute departynge. And this day bygan the hele and the redempcioun of mankynde / and the reconſilynge to the fader of heuene. For in to this tyme god was wrooth to mankynde for the ſynne and the treſpas of oure forme fadres ⁊ but fro this

tyme forth he maye no lenger be wrothe ſeynge his dere ſone bycome man ⁊ and therfore is this day ſkilfully called the plente of tyme to man. And ſo this day ou3te euere to be had in mynde of man and womman ⁊ for this day was man made to the liknes and the ymage of god / and ſette in that ioyful place of paradiſe / and forto haue liued euere with outen deth. And this day the firſte man / Adam / by the fruyte of the tre forbeden deformed in hym that ymage of god / and loſte that ioyful place of paradyſe / and was dampned to deth with outen endynge. But this day the ſecounde Adam / criſt god and man / reformed this ymage in his Incarnacioun / and after / by vertu of the bleſſed fruyt of his body hangynge on the tree of the croſſe / reſtored man to bliſſe and lyf euerlaſtynge. Alſo this day the firſte womman / Eue / thoru3 pride aſſentynge to the ſerpent / the deuel of helle / was cauſe of mannis dampnacioun. And this day the bleſſed mayden Marye / thoru3 mekeneſſe trowyng to the aungel Gabriel / was cauſe of mannis ſaluacioun. And ſo this day hath man mater of grete ioye and of grete ſorwe: firſte of grete ioye for the ſouereyne godeneſſe / worſchippe / and grace of gode done to hym ⁊ and alſo of grete ſorwe for his grete ſynne and vnkyndneſſe done to god a3eynward. And thus my3t thou haue thy contemplacioun of this day and of this bleſſid feſte of criſtes Incarnacioun / and oure ladyes annunciacioun.

℄ And for alſo moche as that bleſſid gretynge of the aungel gabriel / wherwith we honouren and greten oure lady euery day / is grounded in this goſpelle as thou haſt herd byfore ⁊ therfore I ſchal telle the ſomwhat more here of / as me thinketh / to ſtere thy deuocioun the more in ſeienge of that gretynge / *Aue maria.* As I conceyue this gretynge in manere as holy chirche hath ordeyned it to be ℄ Tercia pars.

ſeide hath fyue parties: in the whiche mowen be vnderſtande ſpecially the fyue ioyes of oure lady / and in tho fyue ioyes / fyue vertues that ſche had in hem ſoueraynly aboue alle erthely creatures: the whiche ben mekeneſſe / chaſtite / feith / hope / and charite. In the firſte partie of this gretynge that ſtandeth in theſe two wordes / Heyle marye / thow maiſt vnderſtonde the firſte ioye that ſche had in hir annunciacioun of Jeſu gracious conceyuynge / of the whiche mekenes was the ground / as thou haſt herd bifore: and as thiſe wordes / Heyle marye / ben the firſte and bygynnynge of this gretynge / ſo this feſte was byginnynge and ground of alle othere: and as it was the byginnynge of maryes ioye and alle mankynde / ſo is mekenes the bygynnynge and ground of alle vertues. And therfore in thiſe firſte wordes / Heyle marye / ſkilfully thou maiſt vnderſtonde the firſte ioye that ſche hadde in hir annunciacioun of the conceyuynge of hir bleſſed ſone Jeſu / and that ſpecially thoruȝ the vertu of mekenes. In the ſecounde partie that ſtant in theſe wordes / Ful of grace / may be vnderſtande the ſecounde ioye that marye hadde in Jeſu natiuitie and her ioyful berynge: in the whiche ſche hadde ſouereynly the vertue of chaſtite and of clenneſſe: and therfore than was ſche ſpecially ful of grace / in that that ſche / clene mayden and moder / bare with outen ſorwe that neuere dide womman but ſche al onely. In the thridde parte / that is in thiſe wordes / Oure lord is with the / may be vndirſtonde the thridde ioye that ſche had in hir ſone Jeſu glorious vpriſynge / ſpecially by the vertu of ſtedfaſt feith and trewe byleue. For fro his deth in to that tyme / he dwelled all only with hir by ſtedefaſt byleue that ſche had in hym as god / whan that alle his apoſtles and diſciples weren departed fro hym by myſbileue / and deſpeyre that he was god: and therfore

℄ Aue Maria annunciacio.

℄ Humilitas.

℄ Gratia plena. Natiuitas.

℄ Caſtitas.

℄ Deus tecum. Reſurreccio.

℄ Fides.

the feith of holy chirche tho thre dayes ſtood al only in hir: ſo that in that tyme it myȝte ſpecially be ſeide to hir / Oure lord is with the / that is to ſeie by trewe feith and byleue: and after at his vpriſynge more ſpecially by his bodily preſence / firſte to hire apperynge / it was fulfilled Oure lord is with the. In the ferthe part / that is in theſe wordes / Bleſſid be thou in wommen / or elles / abouen all wommen / may be vnderſtonde the ferthe ioye that ſche had in the ſiȝt of hir ſone Jeſu myȝtily to heuene vp ſtienge: in the whiche ſiȝt the hope that ſche hadde in his godhede was fulliche ſtrengthed and confermed / ſeinge that othere wommen neuere did / whan that parte that he toke of hir in fleſche and blood was bodely thoruȝ myȝt of the godhede borne vp to heuene: and ſo hopynge with outen drede that ſche ſchulde folwe after. Wele than myȝt it be ſeide that tyme and now may to hir: Bleſſid be thou ſouereynly in wommen / ſeynge thi ſone Jeſu myȝtily to heuene vp ſtieng. In the fifte part / that is Bleſſid be the fruyte of thy wombe / Jeſu / may be vndirſtonden the laſte ioye that ſche had in hir bliſſed ſone Jeſu / whan he toke hir vp with hym to bliſſe and there worſchipfully coroned hir quene of heuene euerlaſtinge. Than was hire deſire of loue fulfilled whan ſche was endeleſly thoruȝ plente of charite knytte to hir bleſſed ſone Jeſu / and he to hir / and ſo fed with that bleſſed fruyte that ſche coueyted no more: for ſche was ther thoruȝ filled of all goodnes / blis / and ioye with outen ende. And thus ſchortly in the fifthe partie of this gretynge / *Aue maria* / mowen be vnderſtonde the fyue ioyes of bliſſed marie / with fyue vertues that ſche had ſoueraynly in hem / as I haue now ſeide. The whiche greting after the commone vnderſtondynge may be thus ſeide in Engliſche tonge: Heyle marye / ful of grace / oure lord is with the. Bliſſed be thou ſouereynly in wymmen / and the fruyte of thy

¶ Benedicta tu in mulieribus. ¶ Aſcencio. Spes.

¶ Benedictus fructus ventris tui / Jeſu.

¶ Aſſumpcio. Caritas.

wombe / Jeſu / euere bleſſid be! And ȝif the liſte in this gretynge ſpecifye the fyue ioyes with the fyue vertues byfore ſeid / thow mayſt ſeie thus in ſchort wordes: Heile marie / mayden mekeſt / gret of the aungel gabriel in Jeſu gracious conceyuynge: Ful of grace / as moder chaſt with outen ſorwe or peyne thi ſone Jeſu berynge. Oure lord is with the by trewe feith and byleue at Jeſu joyful vpriſynge. Bleſſid be thou ſouereinly in wommen by ſadde hope ſeynge thy ſone Jeſu to heuene myȝtily vp ſtyenge. And bleſſed be the fruyte of thi wombe / Jeſu / in euere laſtynge bliſſe: thorw perfite charite the quene of heuene gloriouſly crownynge. Gete vs thiſe vertues as for oure ſpede to thy ſone Jeſu and thy pleſynge. Be thou oure help in al oure nede and ſocoure at oure laſt ending. Amen. Thus thinketh me may be had contemplacioun more conueniently after the ordre of the fyue ioyes of our lady ſeynt marye in the forſeide gretynge *Aue maria &c.* than was bifore writen to the Ankereſſe as it ſcheweth here. Cheſe he that liſte to rede or write this proceſſe as hym ſemeth beſt / or in other better manere ȝif he kan / ſo that be it one be it othere that the ende and the entent be to the worſchippe and the pleſynge of oure lord Jeſu and his bleſſed moder marye. Sithen thenne the proceſſe of the bleſſed Incarnacioun of Jeſu / and the bygynnynge and mynde of the ioyes of his bliſſed moder marye / and the grounde of ſaluacioun of mankynde is conteyned in this goſpel / as it is ſeide and thou haſt herd bifore / with grete deuocioun and gooſtly deſire ouȝteſt thou and euery criſten creature to here this goſpel and worſchippe therynne Jeſu that ſo bycome man for oure ſake and his bleſſed moder marie / to whos worſchippe and profite of thy ſoule and myn this ſchorte tretys be writen. Amen.

℔ Miſſus eſt.

¶ How that oure lady wente to Eliȝabeth and mekely grette hire. Ca^m. iiij^m.

AFter the proceſſe of the Incarnacioun of Jeſu biſore ſeide / the bliſſed mayden marie hauynge in mynde the wordes of the aungele touchynge hir coſyne Eliȝabeth / ſche purpoſed to viſite hir forto thonke god with her / and alſo to mynyſtre and to ſerue hir: and ſo with hir houſebonde and ſpouſe / Joſeph / ſche wente fro naȝareth to hir houſe by ſide Jeruſalem / that is the ſpace of ſixty myle and fourtene or there aboute. Sche taried not and letted not for the longe and diſeſy way / but anone with haſte ſche wente: for ſche wolde not longe be ſeyen in the open amonge folk: and ſo ſche was not heuyed or charged by the conceyuynge of hir ſone as comounly beeth othere wymmen: for oure lord Jeſu was not chargeant to his moder.

¶ Now take hede how this bleſſed lady / quene of heuene and of erthe / gothe allone with hir ſpouſe / and that not vppon horſe / bot on foote. Sche ledeth noȝt with hir many knyȝtes and barouns / ne grete companye of bouremaydens and damyſeles: but ſothely there gooth with hir a wel better companye / and that is pouert / mekenes / and honeſte ſchamefaſtnes / ȝe and plente of alle vertues: and the beſte of alle / that is oure lord god is with hir. Sche hath a grete and worſchipfull companye / bot not of the vanyte and pompe of the world. ¶ Nota humilitatem marie contra pompam ſaeculi.

¶ And what tyme ſche come and entred in to the hous of ȝakarie ſche gret his wyf Eliȝabeth in this manere: Al heile / my dere ſuſter / Eliȝabeth. And anone here with Eliȝabeth / glad and ioyful and liȝtened thoruȝ the holy gooſt / roſe vp and clipped hir derworthely and tendirly / crienge for ioye and ſeienge thus: Bleſſid be thou amonge wymmen / and bleſſid be the fruyte of thy wombe! And

wherfore / or / of what deſerte is this byfalle me that the moder of my lord ſchulde come to me? And ſo ferforth in the wordes of the goſpel. And ſo what tyme that oure bleſſid lady grette Eliȝabeth / John in his moder wombe was fulfilled with the holy gooſt / and alſo his moder: and not firſt the moder than the ſone / bot the ſone fulfilled / fillede the moder thoruȝ his deſert in alſo moche as in hym was more fully the grace of the holy gooſt: and firſte he felte and reſceyued grace: for as ſche felte the comynge and preſence of oure lady / ſo he felte the comynge of oure lord: and therfore he withynneforth ioyed / and ſche ſpake and prophecied with oute forth. Byholde now and take hede what and how moche vertu is in the wordes of oure lady / in that at one pronounſynge of hem is ȝeuen the holy gooſt: for ſche was ſo fully replenyſſhed with hym that thoruȝ her merites and deſertes the ſame holy goſt alſo filled othere. Thanne to the wordes of Eliȝabeth / Marie anſwerde and ſeide: My ſoule magnifieth our lord / and my ſpirit is gladed and reioyſed in god my ſaueour / etc. And ſo forth ſeieng and fulfillynge that Canticle of goſtly ioyenge and louynge / that is *Magnificat* as it is conteyned in the goſpel. And whan ſche had done they wenten to ſitte to gidere: and oure ladye of hir ſouereyn mekenes ſette hir downe in the lower place at Eliȝabeth feete. But ſche anone riſyng vp ſuffred not / but toke hir vppe: and ſo they ſeten doun to gidre. And than aſked oure lady of Eliȝabeth the manere of hir conceyuynge: and ſche aȝeyn the manere of hir conceyuynge: and ſo they tolden either to othir gladdely the grete goodneſſe of oure lord and loueden and worſchippeden god of either concepcioun. And ſo in thonkynge god and goſtly merthe they contynueden dayes and nyȝtes. For oure ladye dwelled there the terme or tyme of thre monthes /

¶ Magnificat.

¶ Humilitas Marie.

ſeruynge Eliȝabeth in all that ſche myȝte / mekely / reuerently and deuoutly / as a ſeruaunt / forȝetynge that ſche was goddis modir and quene of al the worlde. A lord god / what houſe was that / or what chambre / and what bedde in the whiche dwelleden to gidre and reſteden ſo worthi moderes with ſo noble ſones / that is to ſaie Marie and Eliȝabeth / Jeſu and John! And alſo with hem dwellynge tho worſchipful olde men / ȝacharie and Joſeph. This was a bliſſed companye of men and wymmen and of children. ¶ Nota humilitatem Marie.

¶ In this forſeide proceſſe of the viſitacioun of oure lady we haue enſaumple that it is leueful and ofte ſpedefulle deuoute men and wymmen to viſite othere for edificacioun and gooſtly recreacioun / and nameliche the ȝonger to elder: ſo that it be done in dewe tyme and with othere leful menes. And alſo that the ȝiftes of grace mowen be notified to othere for edificacioun in tyme: ſo that it be not done for veyne ioye / bot only to goddes worſchippe. Als ȝif we take good entente to the wordes of marye and Eliȝabeth / alle they weren in lowynge of hem ſelf / and to worſchippynge of god / and magnifienge hym in alle his werkes / and tellynge his grete mercye ſchewed to mankynde to ſtire man to the loue and the worſchippe of god. ¶ N.

¶ Of the Natiuite of ſeynt John the Baptiſte. Forthermore whan the tyme of Eliȝabeth was comen / ſche was liȝtened and bare hir child: the whiche in tokene of his grete holyneſſe / oure lady firſt lift hym vp fro the grounde and after beſily dyȝt and treted as it longeth to hym: and the childe / as vnderſtondynge what ſche was / ſette his eiȝen ſadly vppon hir. And whan ſche wolde take hym to his moder / he torned his heued and his face to hir / als hauynge in hir al onely his likynge: and ſche gladly pleide with hym and louely clipped and kiſſed him. And here mowe ¶ B.

we ſee the grete worthynes of this child: for there was neuere none othere byforn that hadde ſo worthy a berere. After in the viij day / as the lawe wolde / the child was circumcided / and nempned John by myracle of god / as the goſpel telleth: and the mowthe and the tunge of the fader / ȝacharie / byfore cloſed for vntrowynge / was than opened: and ſo he prophecied ſeienge: Bleſſid be oure lord god of Iſrael / for he hath viſited thoruȝ grace / and made redempcioun of his puple. And ſo forth as it is conteyned in the goſpel. And ſo in that hous thiſe two noble and worthy Canticles / that is to ſayen *Magnificat* and *benedictus* / weren firſt ſpoken and made. And oure lady ſtondynge that tyme with ynne ſom curtyne / for ſche wolde not be ſeien of hem that weren comen to the circumciſioun of that child John / lyſtened beſily and herde ententifly that Canticle / *Benedictus*: in the whiche was made mynde of hir bleſſed ſone Jeſu: and alle ſche kepte in hire herte / as ſche that was mooſt wiſe and ful of grace. And at the laſte whan al this was done / ſche toke hir leue at Eliȝabeth and ȝacharye / and bleſſid the child John: and ſo wente home aȝeyn to hir owne hous in Naȝareth.

℄ Benedictus dominus deus Iſrael &c.

℄ Nota paupertatem Marie.

℄ Now here bythenke we and haue in mynde the grete pouert of hir in this goynge aȝeyn to hir owne hous: for there ſche ſchal neyther fynde brede ne wyne ne othere neceſſaries / and therewith ſche hadde neither poſſeſſiounis ne money. And whan ſche hadde alle tho thre monthes dwelled with hem that were plenteuous and hauinge: now ſche torneth aȝen into her owne pouert and bare hous / where ſche byhoueth to gete her lyflode with hir owne hondes and bodily trauaille. And herof moche ouȝte we to haue compaſſioun / and be ſtired to the loue of vertuouſe pouerte by enſaumple of hir: bleſſid mote ſche euere be. Amen.

¶ Hou Joſeph thouȝte to leue priuely oure lady ſeint Marye. ¶ Cam. vm.

WHat tyme that oure lady and Joſeph hir ſpouſe dwelleden to gidre / and hir bleſſid ſone Jeſu day by day encreſſed bodily in his modir wombe. At the laſte Joſeph / ſeynge hir grete with childe / and byholdynge hir not ones bot ofte ſithes / was wonder ſory and greetly deſtourbled / made hir heuy chere and turned away his eiȝen ofte ſithe fro hir / and as in a perplexite thouȝte what he myȝte beſt doo. For on the tone ſide he ſawh hir lyf ſo holy and no ¶ N.
tokene of ſynne in hir / neither in contenaunce / neither in word in ſpeche / nor in dede that he dorſte not openly accuſe hir of avoutrie: and on that other ſide he knewe nouȝt how that ſche myȝte conceyue bot by man. Wherfore he thouȝt that he wolde priuely leue hir. Sothely it may be ſeide of hym that is writen in the goſpel to his preiſynge / that is to ſeie / that he was a riȝtwys man / that ſchewede wele this dede of grete vertue. For ſithen com- ¶ B.
ounly avoutrie of the womman is to the man occaſioun of moſte ſchame / moſt ſorwe / and as a manere of wodenes: neuertheles he vertuouſly tempered hym ſelf and wolde nouȝt accuſen hir / nor venge hym ſelf: but paciently ſuffring that ſemynge wrong / and ouercomyng hym ſelf with pitee / thouȝt that he wolde priuely leue hir.

¶ This is an open enſaumple of reproof to jelouſe men that ben ſo ſuſpecious / that at the leſte contenaunce or louely ſpeche of her wifes with othere men han hem ſuſpecte of avoutrie. Alſo ȝif we take here good entent we mowen ſee bothe in Joſeph and alſo in marye a fructuoſe doctrine how that we ſchulde paciently ſuffre tribulacion: and how that god ſuffreth his choſen ſoules to be diſeſed and tempted for here beſte and to her mede. For wite we wele that alſo ¶ B.

¶ Nota contra zelotipos.

¶ Nota de tribulatione pacienter ſuſtinenda.

oure lady was not herewith oute grete diſeſe and tribulacioun what tyme that ſche ſawh hir houſbonde ſo diſtourbled: and neuertheles ſche ſuffred and hilde hir pes mekely and kepte priue that grete ȝifte of god / and cheſe rathere to be holde as wickid / vicious / and vnworthy / than ſche wolde make open that grete ſacrament of god and to ſpeke and telle thinges that myȝte ſeme to hir preiſynge / boſte or iactaunce.

℄ Nota humilitatem Marie.

℄ But her with ſche prayed god that he wolde ſende remedye in this caas / and that he wolde / as it were his wille / putte away fro hir and fro hire houſbonde this tribulacioun and this diſeſe. And ſo oure lord / that ſuffreth and ordeyneth alle thinges for the beſte / to conforte of bothe ſent his aungel: the whiche appered to Joſeph in his ſlepe / and ſeide that he ſchulde not drede to take to hym marye his ſpouſe / bot triſtily and gladly dwelle with hir: for that that ſche had conceyued was not by man / but by the worchynge of the holy gooſt. And ſo after tribulacioun cam grete ioye and counfort. In the ſame manere it ſchulde falle with vs ȝif we kouthe wele kepe pacience in tyme of aduerſite. For oure lord god after tempeſt ſente ſoſte and mery wedir: and it is no dowte that he ſuffreth none temptacioun falle to his choſen bot for her profiȝte. Than after this reuelacioun Joſeph aſked oure lady of this wonderful conceyuynge: and ſche gladly tolde hym the ordre and the manere therof. And ſo Joſeph dwelled and ſtood ioyfully with his bleſſed ſpouſe / marye: and with chaſte and trewe loue ſo feruently loued hir that it may not be tolde: and beſily in alle thinges toke hede to hir: and oure lady aȝeynward triſtily dwelled with him: and ſo in hir bothe pouerte they lyueden to gidre with grete goſtly merthe. Here with alſo oure lord Jeſu / as recluſe and ſtoken in his moderes wombe the ſpace of

nine monthes in manere of othere children / paciently and benignely ſuffreth and abideth the dewe tyme of his birthe.

¶ Lord god / how moche ou3te we to haue compaſſioun that he wolde for oure ſake enclyne vnto ſo profounde mekenes! Miche ou3te we to deſire and loue that vertue of mekenes: and 3if we wolde haue beſily in mynde how that hi3e lord of ſo grete maieſte ſo myche lowed hym ſelfe / ſchulde we neuere be lifted vp to veyne pryde and reputacioun of oure ſelf. For of this one benefice of ſo longe recluciouñ for our ſake / we mowe neuere worthely doo ſatisfaccioun or recompenſacioun to hym: but neuertheles knowe we this trewely in herte / and with al oure affeccioun deuoutely thonke we hym / ſpecially we that bene religious / that he wolde take vs fro othere and graciouſly departe vs fro the world / ſo that in this / thou3 it litel be / ſomwhat we 3elde hym: that is to ſaie that we ſtonde perſeuerantly recluſe in his ſeruice. For ſothely this is al only his benefice of grace and not oure deſerte / and that a grete benefice and worſchipful / in that that we ben not recluſe to peyne / but to grete ſikerneſſe: for we ben ſette as in a hi3e and ſtronge toure of religioun / vnto the whiche the venemous arowes of this wicked world and diſtourblynge tempeſtes of that bitter ſee mowe not atteyne or neyhe / bot in oure owne defau3te and foly. But ¶ Nota N. for alſo moche as bodely encloſynge is litel worth or nou3t with oute goſtly encloſynge in ſoule: therfore thou that art encloſed bodily in celle or cloyſtre / 3if thou wolte be with Jeſu vertuouſly encloſed in ſoule / firſte thou moſte with hym anentyſche thy ſelf in thyn owne reputacioun and bycome a child thorgh perfi3t mekenes. Alſo thou moſte kepe and loue ſcilence / not ſpekynge but in tyme of nede or edificacioun. And furthermore or thou be born / that is to ſay or thou ſchewe thy ſelf outeward by word or by opinioun of

perfeccioun / thou moſte abyde the tyme of nyne monthes : that is while thou art noȝt perfiȝtly grounded in vertues and in knowynge of goddes lawe : for the noumbre of the x. comaundementis tokeneth the perfeccioun of the lawe / and therfore that that is laſſe tokeneth inperfeccioun. Wherfore as the childe that is born byfore his kynde tyme is vnable to thryue : ſo who ſo wil ſchewe hym outwarde by worde or by dede holy and perfite or the tyme that he be perfiȝtly growen and ſchapen in vertues withynneforth / he is vnable to ſtonde as a man in tyme of temptacioun by goſtly ſtrengthe and to profiȝte of othere and of hym ſelf. Wherfore cloſynge and with drawynge to oure power all oure mynde fro vanyte and luſtes of the world / beſye we vs to conferme vs in clennes of herte to oure lord Jeſu / that for oure ſake wolde be ſo cloſed in the wombe of his ℭ B. bliſſed moder marie. Alſo to ſtire vs to compaſſioun / and to ſuffre with Jeſu penaunce and diſeſe in this worlde / we ſchulle conſidere and haue in mynde that he was in con= tynuel afflicciouu fro the firſte tyme of his concepcioun in to the laſte tyme of his deth / ſpecially and principally for that he knewe his fader of heuene / whom he loued ſouereynly / ſo vnworſchipped of ſynful men / and forſaken for mawmetrye and myſbileue : and of that grete com= paſſioun that he hadde to the ſoules made to his ymage / ſo wrecchedly and for the moſte parte dampned / this was to hym more peyne thanne his bodily paſſioun and dethe. For why to putte away myſbileue and deſtroye this damp= nacioun he ſuffred that deth and that paſſioun. And ſo ſchulde euery trewe louer of Jeſu haue compaſſioun and be ynwardly ſorye / not only for the myſbyleue of Jewes and Saraȝynes and her dampnacioun / bot alſo / and myche more / for the wycked lyuynge of vntrewe criſten men : in ſo muche that it ſchulde be to hym more paſſioun and

gooſtly diſeſe whan he knewe or ſeie a ſoule periſſhe thoruȝ dedly ſynne / than the loſſe of any worldely katel / or than his owne bodily deth. For that wole perfiȝte charite. And ſo in this forſeide proceſſe we haue profitable doctryne and good enſaumple: firſt / in oure bleſſid lord Jeſu of penaunce ſuffrynge / of perfiȝte charite / and trewe compaſſioun: alſo in his moder marie of profounde mekenes and pacience in tribulacioun: and in hir houſbonde Joſeph of vertuous riȝtwiſneſſe aȝenſt falſe ſuſpecioun.

¶ And ȝif we wole wite why and wherto oure lady was wedde to Joſeph / ſithe he hadde noȝt to doo with hir bodily / but ſche was euere clene mayden: herto anſwerynge ben thre ſkilles: Firſte / for ſche ſchulde haue conforte and ſolace of man to hir bodily ſeruice and witteneſſe of hir clene chaſtite: the ſeconde is / that the merueylous birthe of goddes ſone ſchulde be heled and pryvey fro the deuel: and the thridde / that ſche ſchulde not be defamed of avoutrie / and ſo / as worthy the deth after the lawe / be ſtoned of the Jewes. And thus endeth the firſte partie of this booke that ſtant in contemplacioun for the Monday and for the tyme of Aduent vnto the Natiuite of oure lord Jeſu / whos name with his moder marye be euere bleſſid with outen ende. Amen.

¶ Of the Natiuite of oure lorde Jeſu Criſte.

¶ B. Capm. vjm. Of the natiuite.

WHat tyme that nyne monthes fro the conceptioun of bliſſed Jeſu drowen to ende Ceſar Auguſte / the Emperour of Rome / ſente oute a maundement / or an heſte / that all the world ſugette to hym ſchulde be deſcryued: ſo that he myȝte knowe the noumbre of regiouns / of citees / and of the heuedes longynge to hem that weren ſubdyte to the Emperour of Rome: and herfore he ordyned and

bad that alle men where ſo euere they dwelleden ſchulde goo to the citee of hir firſte birthe and propre lynage. Wherfore Joſeph / that was of the lynage of dauid / whos citee was bethleem / toke with hym his ſpouſe / bliſſed marie / that was that tyme greet with childe / and wente fro Naȝareth vnto the citee Bethleem / there to be noumbred among othere as ſugett to the Emperour. And ſo ledyng with hem an oxe and an aſſe / they wenten al that longe wey to gidere / as pore folk / hauynge no more worldely good bot tho tweyne beſtes. And what tyme they comen to Bethleem / for the grete multitude that was there in the ſame tyme for the ſelue cauſe / they myȝte gete none herborwe in none houſe but in a comoun place / bytwixe tweyne houſes / that was heled aboue men for to ſtonde ther fore the reyn and was iclepped a dyuerſorie / they were neded to reſte ynne and abide all that tyme. In the whiche place Joſeph / that was a carpunter / made hem a cloſere and a cracche for her beſtes.

¶ Contemplacio.

¶ Now take here good hede and haue inwardly compaſſioun of that bleſſed lady and mayden / marye : how ſche ſo ȝong and of ſo tendre age / that is to ſaye of xv ȝere / and grete with childe as nyh the birthe / trauailleth that longe wey of ſixty myle and ten or more in ſo grete pouerte : and ȝit whan ſche cam to the citee forſeide there ſche ſchulde reſte / and with her ſpouſe aſked herborgh in dyuers places / ſchamefaſtly as amonge vnkouthe folk / alle they werned hem and lete hem goo : and ſo for nede at the laſte they toke as for herborgh that comoun place aforſeide.

¶ But now furthermore to ſpeke of the bliſſed birthe of Jeſu : and of that clene and holy deliueraunce of his dere moder marye / as it is writen in party by reuelacioun of oure lady made here of to a deuowte man. Whan tyme

of that bliſſed byrthe was come / that is to ſay the ſonday at mydnyȝt / goddis ſone of heuene as he was conceyued in his moder wombe by the holy gooſt with outen ſeede of man / ſo goynge out of that wombe with outen trauaille or ſorwe / ſodeynely was vppon hey at his moder feete. And anon ſche / deuoutly enclynande / with ſouereyne ioye toke hym in hir armes and ſwetely clippyng and keſſynge leyde hym in hir barme / and with a fulle pap / as ſche was tauȝt of the holy gooſt / wiſſhe hym al aboute with hir ſwete mylk: and ſo wrapped hym in the keuerchiefes of hir heued and leide hym in the cracche. And anone the Oxe and the Aſſe / knelynge doun / leyden her mowthes on the cracche / brethynge at hir neſes vppon the child / as they knewen by reſoun that in that colde tyme the childe ſo ſymply hiled had nede to be hatte in that manere. And than his moder knelynge doun worſchipped and loued god / inwardely thonkynge and ſeienge in this manere: Lord god / holy fader of heuene / I thonke the with al my myȝt that haſte ȝeuen me thy dere ſone: and I honoure the al myȝty god / goddes ſone and myn. Joſeph / alſo honourynge and worſchippynge the childe god and man / toke the ſadel of the Aſſe and made therof a kuſſhyne oure lady to ſitte on and a ſuppoayle to lene to.

¶ And ſo ſat the lady of all the worlde in that ſymple array beſide the cracche / hauynge her mylde mode and her louely eiȝen / with her inward affeccioun / vppon her ſwete derworthe child. But in this pore and ſymple worldly araye / what goſtly riches and ynward confort and ioye ſche hadde may no tunge telle. Wherfore ȝif we wole ſele the trewe ioye and conforte of Jeſu / we moſte with hym and with his moder loue pouerte / mekenes / and bodily peneaunce / as he ȝaf vs enſample of alle thiſe here in his birthe and firſt comynge in to this worlde. For of

¶ De paupertate. Bernardus ſermone quinto de Natiuitate. the firſte / that is pouerte / ſeynt Bernarde in a ſermoun of the Natiuite of oure lord / tellynge how he was born to comforte of mankynde / ſeith in this manere: Goddes ſone comforteth his peple. Wolt thou knowe his peple? That is of whom ſpeketh Dauid in the pſawter and ſeith: Lorde / to the is bylafte the pore puple. And he hym ſelf ſeith in the goſpel: Woo to ȝow riche men that hauen ȝoure comforte here. For how ſchulde he comfort hem that hauen here her owne comforte? Wherfore criſtes innocens and childhode conforteth not iangeleres and grete ſpekeres: criſtes wepynges and teris conforteth noȝt diſſolute lawheres: his ſymple clothinge conforteth not hem that gone in proude clothynge: and his ſtable and cracche conforteth noȝt hem that louen firſt ſeetes and worldes worſchippes. And alſo the aungels in criſtes Natiuite apperynge to the wakynge ſcheephirdes conforten none othere but the pouere trauailloures: and to hem tellen they the ioye of newe liȝt / and noȝt to the riche men that hauen her conforte here.

¶ Bernardus.

¶ 2m. Humilitas. ¶ Alſo as to the ſecounde: we mowen ſee at this birthe / bothe in criſt and in his moder / perfiȝt mekenes: for they were not ſqueymous of the ſtable / nor of the beſtes / nor of hey and ſuche othere abiecte ſimpilnes. But this vertu of mekenes bothe oure lord and oure lady kepten perfiȝtly in alle her dedes / and commenden it ſoueraynly to vs: wherfore be we aboute with al oure myȝt to gete this vertue / knowynge that with outen it is none ſaluacioun: for there is no werk or dede of vs that may pleſe god with pride.

¶ 3m. Corporalis affliccio. ¶ Alſo as to the thridde: we mowen ſee in hem bothe / and nameliche in the child Jeſu / not a litel bodily penaunce: of the whiche ſeynt Bernard ſeith thus: Goddes ſone whan he wolde be born / that hadde in his owne fre wille to cheſe what tyme he wolde take therto / he ches that tyme that

¶ Bernardus ſerm. 2o. Nat.

was mooſt noyous and harde / as the colde wynter / namelyche to a ȝong childe and a pore wommanes ſone / that ſkarſly hadde clothes to wrappe hym inne / and a cracche as for a cradel to laye hym inne : and ȝit thowh there was ſo moche nede / I fynde no mynde of furres or pilches. And ſithen criſt that is not begiled chas that is moſt hard to the fleſche / ſothely that is beſt / moſt profitable / and rather to be choſen : and who ſo techeth or biddeth othere he is as a falſe deceyuere to be fledde and forſaken. Al this ſeith ſeynt Bernard. And thus myche of theſe vertues at this tyme. ℂ Nota Bern.

℄ Goo we nowe furthermore to ſpeke of the forſeide bleſſid natiuite of criſt. What tyme that oure lord was ſo borne / the grete companye of aungeles that there weren honourynge / louynge / and worſchippynge her lord god / wenten anon to the ſchypherdes that weren there beſide / aboute a myle fro Bethleem / tellynge hem that birthe of her ſaueour and alſo the place therof by one of hem apperynge with grete liȝt / peraunter gabriel that was ſpecial meſſanger of this werk. And therwith al that multitude of aungels token vp that newe joyful ſong / ſeyenge / as the goſpel telleth in thiſe wordes: Joye with outen ende be aboue in althere hiȝeſt heuen to god : and in erthe pees to all men that ben of good wille. And ſo with that ioyful ſong and moche merthe they wente vp in to heuene / tellynge her othere felawes theſe newe ioyeful tydynges of her lordes bliſſed birthe. Wherof al the court of heuene / ioyeful and gladde more than tonge may telle or herte thenke / makynge a ſolempne feſte / and devoutly thonkynge the fader all myȝty god / as we mowen deuoutly thynke and ymagyne / comen alle after by ordre after ordre to ſee that louely face of goddes ſone her lorde / with grete reuerence worſchippyng hym and his bliſſed

moder. Herto accordynge ſpeketh the apoſtle ſeynt poule in his piſtle / ad hebreos primo / ſeyenge: That whan the ſader of heuene brouȝte his firſt goten ſone in to this worlde / he bad that all the aungels of god ſchulde worſchipp him. Alſo the hyrde men / after the aungels weren paſſed fro hem / comen and worſchippeden the child / tellynge openly what they herden of the aungels: and his dere moder / as ſche that was ſouereynly wys and witty / toke good hede of al that was done and kepte priuely in her herte alle the wordes that weren ſpoken of hir bleſſed ſone. Thus myche and in this manere we mowen haue in con=templacioun touchynge the proces of the bliſſed natiuite of oure lord Jeſu. And furthermore touchynge the ſolempnite and the worthyneſſe of this feſte and this hiȝe day / we ſchullen haue in mynde that this day is borne the kyng of blis and the ſone of almyȝty god / lorde of alle lordes / and makere and gouernour of alle the world / whos name is cleped ſpecially prince of pees: for by hym was made that grete and endeles pees that is tolde bifore in the Incarnacioun: wherfore this day the aungeles ſongen that ioyful ſonge *Gloria in excelſis &c.* / as it is i=ſeide bifore. This day / as holy chirche ſyngeth in the office of the maſſe / after the prophecie of yſaie / a child is borne to vs that is like to vs in his manhede: and a ſone is ȝeuen to vs that is euene to the ſader of heuene in his godhede. Alſo this day the ſonne of riȝtwiſneſſe / that was firſt vnder cloude / ſprang openly his bemes of mercy and the liȝt of his grace in alle the world. And ſo this day was ſeien that bleſſed newe ſiȝt that neuere ere was ſeien in erthe / that is to ſaye god almyȝty in mannis liknes. This daye alſo bifelle the tweye grete wondres that paſſen al kynde and al mannis wit: the whiche mowen all only be con=ceyued thoruȝ trewe byleue / that is to ſeie that god is

℣ Ad Hebreos primo.

borne: and a mayde with oute ſorwe or blemyſchynge of hir maydenhede hath born a child / wherfore this day had ſche that ſecounde ſouereyn ioye in felynge done in dede that ſche ȝaf feithe to / ſpoken bifore and byhiȝt by the aungel at her conceyvynge. And ſo to all mankynde this is a daye of grete ioye and a grete feſte / bothe of god all myȝty / and of his bliſſed moder marie / as it was ſeide bifore in the feſte of Incarnacioun: for alle the ſkilles that there were ſeide bygan there and here more pleynly fulfild: ioyne that to this and than it wil ſchewe pleynly. In tokene alſo and witneſſynge of this wonderful birthe aȝenſt kynde / at Rome that day out of a tauerne ſpronge a welle of oyle: and in the ſame citee an ymage of gold with a temple that was cleped the euerlaſtynge temple of pees / for alſo moche as it was prophecied that it ſchulde neuere falle adoun til a mayden bare a ſone / this day fel doun both to gidre anone as criſt was born. In the whiche place is now made a chirche in the worſchippe of oure lady ſeynte marie / whos name with hir bliſſed ſone oure lord Jeſu be now and euere with outen ende. Amen. ¶ Nota bene hic.

¶ Of the circumſicion of oure lorde Jeſu. ¶ Cam. vijm.

IN the viij day that the child was born he was circumſided after the biddynge of the lawe. And ſo in this day tweyne grete thynges were done that we owen to haue deuoutly in mynde: the firſte is that the bleſſid ¶ Primum. name Jeſu / that was euere with oute bygynnynge ȝeuen to hym of the fader of heuene / and also of the aungel cleped and tolde or he were conceyued / this day was openly declared and nempned: and he therwith ſpecially cleped Jeſu / that is alſo moche to ſay as ſaueoure. And this name reſonably is aboue alle names: for as the apoſtle Petre ſeith / there is none othere name vnder heuene in the whiche we owen to

¶ Bernardus ſuper Cant. ¶ Secundum.

be ſaued. Of the whiche name and the grete worthyneſſe and vertue therof ſeynt Bernard ſpeketh deuoutly by proceſſe that ſchal be ſeide after. The ſecounde thing that was done this day worthy to be had in mynde is that this day oure lord Jeſu bygan to ſcheden his precious blood for oure ſake. He bygan be tyme to ſuffre for vs / and he that neuere did ſynne bygan this day to bere peyne in his ſwete tender body for oure ſynne. Myche ou3te we to haue compaſſioun and wepe with hym / for he wepte this day ful ſore. And ſo in theſe grete feſtes and ſolempnites we ſchulde make moche merthe and be ioyful for oure hele: and alſo haue ynward compaſſioun and ſorwe for the peynes and angwiſche that he ſuffred for vs. For as it is ſeide bifore / this day he ſched his blood whan that / after the rit of the lawe / his tender fleſch was kutte with a ſcharpe ſtonen knyf: and ſo that 3ong child Jeſu kyndeliche wepte for the ſorwe that he felte there thoru3 in his fleſche: for withouten dowte he hadde verray fleſche and kyndely ſufferable as haue othere children. Schulde we than not haue compaſſioun of hym? 3is ſothely: and alſo of his dere moder: for wel mowe we wite that whan ſche ſeih hir louely ſone wepe ſche my3te not withholde wepynge. And than mowe we ymagyne and thynke how that litel babe / in his moder barme / ſeynge hir wepe / putte his litel honde to hir face as he wolde that ſche ſchulde not wepe: and ſche a3eynward / ynwardely ſtired and hauinge compaſſioun of the ſorwe and the wepynge of hir dere ſone / with kiſſynge and ſpekynge conforted hym as ſche my3te. For ſche vnderſtood wel by the Inſpiracioun of the holy goſt / that was in hir / the wille of hir ſone / thouh he ſpeke not to hir: and therfore ſche ſeide: Dere ſone / 3if thou wilt that I ceſe of wepynge / ceſe thou alſo of thy wepynge: for I may not bot I wepe / what

tyme that I ſee the wepe. And ſo thoruȝ the compaſſioun of the moder the childe ceſed of ſobbynge and wepynge. And than his moder / wypynge his face and kyſſynge hym and puttynge the pappe in his mouth / comforted hym in alle the maneres that ſche myȝte: and ſo ſche dede as ofte as he weped. For as we mowen ſuppoſe he weped ofte ſithes / as othere children done / to ſchewe the wrecchednеſſe of mankynde that he verrayly took: and alſo to hyde hym fro the deuele / that he ſchulde not knowe hym as for god. And thus moche ſuffiſeth ſeide at this tyme of the circumſicioun of the olde lawe: and we haue in that ſtede baptiſme ordeyned by criſt / that is the ſacrament of more grace and laſſe peyne. Bot for that bodily circumſicioun we ſchulle haue goſtly circumſicioun / that is kuttynge away fro vs alle ſuperflue thinges that diſpoſen to ſynne / and holdynge with vs as in affectioun oneliche that is nedfulle to vertuous lyuynge. For he that is truly pore is vertuouſly circumſidid: the whiche circumſicioun the apoſtle techeth in theſe wordes whan he ſeith: That we hauynge mete and drinke and clothing / we ſchulde hold vs paid. This alſo goſtly circumſicioun nedeth to be in alle oure bodily wittes / as in ſeynge / herynge / touchinge / and othere: that is to ſeie / that we in alle theſe eſchewe ſuperfluyte and kepe ſkarſte / and namely in ſpekynge: for moche ſpeche with oute frute is a grete vice and diſpleſynge to god and man / and token of an vnſtable and diſſolute herte: as aȝeynward / ſilence is a grete vertue / and for greet cauſe of goodneſſe ordeyned in religioun: of the whiche vertue dyuers clerkes ſpeken / that we ſchulle paſſe ouer at this tyme: and thus endeth this chapitre.

¶ Cauſa ploratus Chriſti.

℄ Cam. viijm.

℄ Of the Epiphanye / that is the open ſchewynge of oure lord Jeſu.

FIrſte touchinge this ſolempne day and worthy feſte / we ſchulde vnderſtonde that there is none feſte that hath ſo moche dyuers ſeruiſe in holy chirche longyng therto as this feſte hath: not for it is more worthy than othere / but for many grete thinges byfelle and were done in this day ſpecially touch-

℄ Primum feſtum.

ynge the ſtate of holy chirche. As firſt vnderſtondynge that holy chirche here in erthe ſtante in tweie manere of peple: that one is of hem that comen of the Jewes that hadden Moyſes lawe and weren circumſided: that othere is of the remenaunte that weren not circumſided and were i-cleped gentiles. This day / that is to ſay the xiij day fro the Natiuite / acountyng that ſelf day / the bleſſid child Jeſu ſchewed hym as god and man ſpecially to the kynges that weren of the gentiles / and in her perſone holy chirche nowe criſtened / that is principally gedered of the multitude of gentiles / was this day reſceyued and accepted of god to trewe byleue. For the day of his Natiuitie he appered and ſchewed hym ſpecially to the Jewes in the perſone of the hirde men: the whiche Jewes for the more parte reſceyueth not goddes worde and byleue. But this day he ſchewed hym to the gentiles / of whom we comen that ben nowe his choſen chirche. Wherfore this feſte is ſpecially and propurly the feſte of holy chirche of trewe criſten men.

℄ Secundum.

℄ The ſecounde thing that was done this day touchinge holy chirche is that ſche was this day goſtly wedded to criſte / and trewely knytte to hym by the bapteme that he toke this day / xxix ȝere aftir complete: for in the baptiſme ben ſoules wedded to criſt / and the congregacioun of criſten ſoules is cleped holy chirche that by baptiſme is

waſchen and made clene of the filthe of ſynne and clothed newe in vertues.

¶ The thridde thing is that / that ſame day a twelfmonthe / that is to ſaie a ȝere after the baptiſme of criſt / he wrouȝt the firſte miracle at the bridale / turnynge water into wyn : by the whiche is vnderſtonden alſo the gooſtly bridale of holy chirche. ¶ Tercium.

¶ The ferthe thing that byfel in that day is / as Bede ſeith / that in that ſame day a ȝere after oure lord Jeſu wrouȝt that grete myracle fedynge the grete multitude of puple with a fewe loues and a fewe fiſches. But the firſte thre ben reherſed this day in holy chirche and not this ferthe. ¶ Quartum.

¶ Loo how worſchipful this day is ! the whiche oure lord god ches ſpecially to worche thereynne ſo many grete and wonderful thinges. Wherfore holy chirche / conſideryngе ſo many grete benefices done to hir this day of hir goſtly ſpouſe Jeſu criſte / by waye of dewe kyndenes maketh grete merthe and ſolempnite in this day. But for alſo moche as principally and moſt ſpecially the ſolempnite of this day ſtant in the mynde of the firſte / that is the worſchippynge of the kynges and her offrynges : therfore ſpeke we furthermore of the contemplacioun her of / leuing the remenaunt at this tyme. And ſo ymagyne we and ſette we oure mynde and oure thouȝt as we were preſent in the place there this was done at Bethleem / byholdynge how theſe thre kinges comen with grete multitude and a worſchipful companye of lordes and othere ſeruauntes : and ſo by token of the ſterre firſt ledynge and after reſtynge vppon that place that the child Jeſu was ynne / there they liȝten doun of the dromondes / that they riden vppon / byfore that ſymple hous and manere of ſtable / in the whiche oure lord Jeſu was borne. And than oure lady / herynge grete ¶ Contemplacio.

noyſe and ſterynge of peple / anone toke hir ſwete child in to hir barme. And they comynge in to that hous / alſo ſone as they ſeien the child they kneled adoun and reuerently and deuoutly honoured hym as kyng and worſchipped hym as god. Lord god / how grete and how ſad was her ſeith and byleue that ſuche a litell childe ſo ſympilly clothed / founden with ſo pore a moder / in ſo abiecte a place / with oute companye / with oute meyny and with oute all worldely array / ſchulde be verray god and kyng and lord of al the world: and natheles they bileued ſothfaſtly bothe two. This was a grete goodnes of oure lord / ordeynynge ſuche forlederes and ſuche bygynneres of oure bileue: and ſo hit byhoued to be. Furthermore touchynge the proces: we mowe thynke how the kynges / after the firſte honourynge of the childe / ſpeken with his moder / reuerently aſkynge of the condiciouns of hym / in what manere he was conceyued and born / and ſo of othere that thei deſireden to knowe. And oure lady myldely anſwerynge / tolde hem of al as it nedeth: and they ȝeuen ful credence and bileue to al that ſche ſeide. And for alſo moche as they weren clerkes and men of grete wiſdome / therfore we mowe ſuppoſe that they kouthen the langage of hebrewe / and ſpeken in that tonge that was the moder tonge of oure lady and alle Jewes.

¶ Now take we here good entent to the manere of ſpekyng in bothe parties: firſt / how reuerently and how curteiſly thei ſpeken and aſken her queſtiouns: and on that other ſide hou oure lady / with a manere of honeſte ſchamefaſtneſſe holding downe her eiȝen toward the erthe / ſpeketh and anſwereth / ſaddely and ſchortly / to her aſkynges: for ſche hath none likynge to ſpeke moche / or elles to be ſeen: neuertheles oure lord ȝaf hir ſtrengthe and ſpecial comfort to ſpeke more homely to hem by cauſe

that they repreſenten holy chirche that was than to come of the gentiles / as it is ſeide bifore.

℄ Byholde alſo the childe Jeſu / how he ſpeketh not / but ſtant with a manere of ſad ſemblant and glad chere / and als he vnderſtood hem / louely lokynge vppon hem: and thei haue grete likynge in the ſiȝt of hym / not only gooſtly in ſoule of his godhede as illumyned and tauȝt of hym / but alſo in his bodily ſiȝt with oute forth: for as Dauid witneſſith: He was faire and louely in body byfore alle mennis ſones.

℄ And ſo whan they weren gretly comforted by hym / thei maden her offrynge to hym in this manere / as we mowen ſuppoſe. They openeden her cofres with her treſoure and ſpredynge a tapite / or a cloth / byfore the childes feete oure lorde Jeſu / they leiden there vppon and offreden echone of hem golde / encenſe / and myrre / and that in grete quantite / nameliche of the gold: for elles as for a litel offrynge it hadde nouȝt neded hem forto haue opened hir treſoure cofres / as the goſpel ſeith / but here awmeneres / or her treſoreres / myȝt liȝtly haue had it in hande and taken it hem bot for the ȝiftes and the quantitees weren grete by reſoun / as it is ſeide. And whan thei hadden thus offred and leide her ȝiftes bifore hym / then reuerently and deuoutly fallynge doune they kiſſeden his feete: and than peraunter the child / ful of wiſdom / forto comforte hem more and ſtrengthe hem in his loue ȝaue hem his hand to kiſſe / and after bleſſed hem therwith. And ſo they reuerently enclynynge and alſo takynge her leue at his moder and Joſeph / with grete ioye and gooſtly merthe / as the goſpel ſeith / turneden aȝen in to hir owne cuntre by a nother way. What that thiſe thre ȝiftes offred of thiſe kynges bytoken goſtly / and many other thinges that the goſpel more ouer telleth / as it is expowned by

holy doctoures / is ſufficiantly and fully writen in manye othere places ⁊ wherfore we paſſen ouer al that here.

¶ Nota de pauperꝫtate.

¶ But what hope we was done with that golde of ſo grete priſe? Whether oure lady reſerued it and putte it in treſorie / or elles boute therewith londes and rentes? Nay / nay / god forbede! for ſche that was a perfite louer of pouerte toke none hede of ſuche worldely goodes. But what? Sche / louinge pouert / and vnderſtondynge alſo hir bleſſid ſones wille / not onliche thoruȝ his Inſpiracioun techynge hir in ſoule with ynne forth / bot alſo by ſigne ſchewynge his wille with outen forth that he loued not ſuche riches / perauntre turnynge away ofte ſithes his face fro that golde or ſpittynge there vppon / with ynne a fewe dayes and ſchorte tyme ſche ȝaf it al to pore men ⁊ for the kepynge therof that litel tyme was to hir a gret burthen and heuy charge. And that ſemeth wele ⁊ for ſche made hem ſo bare of money that whan ſche ſchulde go to the temple forto be purified / ſche had noȝt wherwith to bigge a lombe forto offre for hir ſone / but only bouȝte turtles / or dowfes / of litel prys / that was the offrynge of poore folk after the lawe. And ſo we mowe reſonably bileue that the offrynge of the kynges was grete and riche / and that oure lady / louynge pouert and ful of charite / ȝaf it in haſte to pore men / as it is ſeide ⁊ ſo that here is ſchewed a grete precony and worthy enſaumple of pouert. Alſo ȝif we take here goode hede we mowe ſene open enſaumple of perfite mekenes ⁊ for there beth manye that holden hemꝫſelf lowe and abiecte in her owne herte / and ben not eleuate by pride as in her owne herte ſiȝte / but neuerꝫtheles they wolde not be ſeyn ſuche in other mennis ſiȝt / nor mowen not ſuffre to be deſpised or ſcorned of other ⁊ and alſo they wolde not that her vnworthines and her defauȝtes were knowen of othere / leſt they were deſpiſed

¶ Nota de perfecta humilitate.

or reproued of hem. But thus didde noȝt this day that child Jeſu / lorde of all othere ; for he wolde that his lowenes and abieccioun were knowen and ſeen to his and to othere / and that not to ſymple and fewe ; but to grete and manye / that is to ſay to kynges and lordes and her meyne / many and fele. And alſo that is more to wonder in ſuche a caas and tyme ; in the whiche by reſoun it was moche to drede / that is to ſay leſt the comynge fro ſo fer and ſyndynge hym that thei ſouȝten / kyng of Jewes / and whom they troweden alle myȝty god / liggynge in ſo ſymple array and ſo grete abieccioun / by that ſymple ſiȝt ſuppoſynge hem diſceyued and holdynge hem ſelf as fooles ſchulden gone away with oute deuocioun and bileue. But ℂ Nota. not forthy the mayſter of mekenes and louer of ſympilneſſe laſte not to fulfille the perfeccioun therof / ȝeuynge to vs enſample that we ſchulde not go fro the grounde of trewe mekenes by colour of any ſemeliche profite or goode ; but that we ſchulde lerne to wille forto apere and be ſeyn ſymple and abiecte in the ſiȝte of othere. That vertue of perfite mekenes he graunte vs thoruȝ his grace that ſo wolde meke hym for oure ſake / oure bleſſed lord Jeſu. Amen.

℄ De mora domine apud preſepe continetur in proximo capitulo excepta meditacione de miniſterio ſuo et ſollicitudine circa puerum Jeſum / de quibus poterit quis faciliter meditari.

℄ Of the purificacioun of oure lady ſeint Marie. ℄ Ca^m. ix^m.

AFter the kynges had performed her offerynges / and weren gone home aȝeyne in to her owne cuntrey / as it is ſeide ; ȝit ſtode that worthy lady of all the world in that ſymple herborwe with hir bliſſed ſone Jeſu and her houſbonde / that holy olde man Joſeph / at the cracche paciently abidynge vnto

the fourty day ordeyned by the lawe to hir purificacioun / as ſche were an other womman of the peple defoyled thoruȝ ſynne / and as the childe Jeſu were a pure man / and not god / nedy to kepe the obſeruaunce of the lawe. But why hope we that thei diden thus? Sothely for enſaumple to vs: ſchewynge the trewe way of obedience: and for they wolde no ſinguler prerogatif thei kepten the comoun lawe as othere. But thus done not manye that lyuen in comune congregacioun: the whiche deſiren to haue ſpecial prerogatyues / and there by wole be iſene more worſchipful than othere and ſengler abouen othere: but this ſuffreth not trewe mekenes. Whan the fourty day was come of hir purificacioun after the lawe / than wente oure lady oute with hir ſone Jeſu and Joſeph / and toke the wey fro bethleem in to Jeruſalem / that is aboute fyue or ſixe myle / there to preſente the childe and offre hym to god.

¶ Nota contra ſingulares.

¶ Now lete vs here goo with hem by deuoute contemplacioun: and helpe we to bere that bliſſed birthen the child Jeſu in oure ſoule by deuocioun: and take we ynwardly good entent to all that ben here ſeide or done: for thei ben ful deuoute.

¶ Contemplacio.

¶ In this manere then they berynge and bryngynge the child Jeſu in to Jeruſalem / and the lord of the temple in to the temple of god at the entre thereof thei bouȝten tweyne turtles / or elles tweie dowue briddes / to offre for hym as the manere was for pore folke: and therfore the goſpel ſpeketh not of a lambe / that was the comoun offrynge of riche men / in token that they weren with the poreſt folke. And herwith that riȝtwys man Symeon / ladde in ſpirit by the holy gooſt / came in to the temple to ſee that he had longe tyme deſired / criſt goddes ſone / after byheſt and anſwere of the holy gooſt. And anone as he cam and had the ſiȝt of hym / knowynge hym by

the ſpirit of prophecie / he kneled doun and deuoutly honoured and worſchipped hym as he was in his moder armes borne: and the child bliſſed hym and / lokynge vppon his moder / bowed toward hym in token that he wolde goo to hym: and ſo the moder vnderſtondynge the childes wille and therof wondrynge toke hym to ſymeon: and he with grete ioye and reuerence clippynge hym in his armes roſe vp / bliſſynge god and ſeienge with glad ſpirite: Lord / I thonke the: for now thou leteſte thy ſeruaunte after thy word in pees: for why I haue ſeen with myn eiȝen thyn bliſſed ſone / oure ſaueoure. And afterward he prophecied of his paſſioun and of the ſorwe therof / that ſchulde as a ſwerd perce and wounde the moder herte. Herwith alſo that worthy wydowe Anne / the prophetiſſe / came to hem in to the temple / and / worſchippynge the child / ſche prophecied alſo of hym and ſpake of redempcioun that was to come by hym to mankynde. And the moder wonderynge of alle theſe wordes kepte hem by good entente pryuely in her herte. And than the child Jeſu ſtrecching his armes toward his moder was bytaken to hir aȝen. Afterward they ȝeden in manere of proceſſioun towarde the auter with the childe: the whiche proceſſioun is repreſented this day in alle holy chirche with liȝt born to goddis worſchippe. And than they wente in this manere: firſte / tho tweyne worſchipful olde men / Joſeph and ſymeon / goon bifore / joyfully holdyng either other by the hondes and with grete myrthe ſyngynge and ſeienge: Lord god / we haue reſceyued this day thy grete mercy in myddes of thy temple / and therfore after thy grete name / ſo be thy louynge and thy worſchippe in to the fertheſt ende of al the worlde. After hem foloweth the bliſſed moder and mayden marye berynge the kyng of heuene / Jeſu: and with hir on the one ſide gothe

℔ Suſcepimus deus miſericordiam tuam.

the worſchipful wydewe Anne / with grete reuerence and vnſpekeable ioye louynge and preiſynge god. This is a ſolempne and a worſchipful proceſſioun of ſo fewe perſones / bot grete thinges bytokenynge and repreſentynge: for there ben of alle ſtates of mankynde ſome / that is to ſaie of men and wommen / olde and ȝonge / maydenes and wydewes. Furthermore whan they weren comen to the auter of the temple / the moder / with reuerence knelynge downe / offreth hir ſwete ſone to the fader / god of heuene / ſeienge in this manere: Taketh now / hiȝeſt fader / ȝoure owne dere ſone / whom I offre here to ȝow after the biddynge of ȝoure lawe: for he is the firſte born of his moder: bot / gode fader / I byſeche ȝow that ȝe ȝeue him aȝen to me. And than ſche riſynge vp lafte hym vppon the auȝter. A lord god / what offrynge is this! Sothely there was neuere ſeien ſuche another fro the bygynnynge of the world / ne ſchal neuer after in to the endynge. Now take we here goode hede hou the child Jeſus ſitte vppon the auȝter as it were another childe of the comoun peple / and with that loueliche face and ſadde chere he loketh and byholdeth vppon his dere moder and othere that there were preſente: paciently and mekely abidynge what thei wolden doo with him. And therewith weren brouȝt the preoſtes of the temple / and the child / lord of al the worlde / was bouȝt aȝen as a ſeruaunt for .v. penyes / that weren cleped cicles / a manere of money / after the lawe as othere. And whan Joſeph had paied that money for hym / the moder / oure lady / toke aȝen with ful glad wil hir bleſſid ſone. And after / ſche toke the forſeide briddes of Joſeph / and knelynge adoun and liftynge vp her eyȝen deuoutely vnto heuene / holdynge hem in her hondes offred hem / ſeienge thus: Al miȝty and merciful fader of heuene / vnderfonge ȝe this litel ȝifte and offerynge / and

the firſte ȝifte that ȝoure litel child this day preſenteth vnto ȝoure hiȝe maieſte of his ſymple pouerte. And therewith alſo the child Jeſu / puttynge his hondes to the briddes and liftynge vp his eiȝen to heuene / ſpeke not / but ſchewed contenaunce of his offrynge with the moder: and ſo thei leiden hem vppon the auȝter. Now here takynge hede what they ben that thus offren / that is to ſaie the moder and the ſone: trowe we whether that offrynge / thouȝe it were litel / myȝte be forſake? Nay / god for bede. But we ſchulle fully trowe that it was by aungels preſented vppe in to the court of heuene / and thereof the fader of heuene ful gladly accepted / ſo that alle the bliſſed companye of heuene there thoruȝ was reioyſed and gladed.

℄ Aftir this was done / and ſo the lawe of god fully kepte / as it is ſeide / in alle that longed to the child fro his birthe in to this tyme / oure lady with hir bliſſed ſone and hir ſpouſe Joſeph toke the wey fro that citee of Jeruſalem homward into Naȝareth. But by the weie ſche viſited hir coſyn Eliſabeth / deſirynge alſo to ſee John / hir ſone / that ſche loued ſpecially. And what tyme they meten to gidre they maden grete ioye / and nameliche Eliſabeth whan ſche ſawe that bleſſid fiȝt of the childe Jeſu: by vertu of whome in his firſte concepcioun John in her wombe reioyſed / and ſche alſo replenyſched with the holy gooſt. Alſo the childre / Jeſu and John / when they weren brouȝt to gedere thei kiſſeden othere louely and with lawhynge chere and maden moche merthe to gidre: bot John / as vndirſtondynge his lorde / had hym alwey in countenaunce / as with reuerence to hym. And what tyme they had reſted hem there certeyn dayes / oure lady with hir child and Joſeph wenten forth on her wey toward Naȝareth / as to her home and reſte: but ȝit fel no reſte to hem as it ſchal ſchewe after.

¶ Now ȝif we take good entent to the forſeide proces / and hou longe tyme they haue leyne oute of her owne hous in ſo grete pouerte and ſympleneſſe / by reſoun we ſchulde be ſtired to compaſſioun / and to lerne by enſaumple of hem mekeneſſe / pouerte / and buxumneſſe: that weren openly ſchewed in her ſymple dwellynge / in her pore offrynge / and in the lawe kepynge. And furthermor as the worldly men maken bodely myrthe in this tyme of criſtemaſse / fro the Natiuite in to this day or feſte of the purificacioun / that is icleped Candelmaſſe / ſo ſchulde euery deuout ſoule in this tyme ſpecially / with deuocioun and goſtly merthe in ſoule / worſchippe and honour that bliſſed child Jeſu and his moder marye: viſitynge hem by contemplacioun and ſome deuowte prayer / at the leſte ones on the daye / as they ſeien in ſpirit oure lady with her child liggynge at the cracche: hauynge therwith in mynde the mekenes / the pouerte / and the buxumneſſe of hem / as it is ſeide: and louynge hem and kepynge hem vertuouſly in dede. Amen.

¶ Nota.

¶ And thus endeth the firſte parte of the book in contemplacioun for the monday.

¶ Secunda pars.

¶ Incipit ſecunda pars pro die Martis.

¶ Ca^{m}. x^{m}.

¶ Of the fleynge of oure lorde Jeſu in to Egipte.

WHan oure lady with hir childe and Joſeph weren toward Naȝareth / as it is ſeide bifore / not knowynge ȝit the priue counſeile of god here of / that herodes the kyng purpoſed to ſle the child Jeſu: the aungel of god appered to Joſeph in his ſlepe / biddinge that he ſchulde fle in to Egipte with the child and his moder / for herode wolde ſeche the child

to flee hym. And anon Joſeph wakynge of his ſlepe cleped oure lady and tolde hir thiſe hard tydinges: and ſche in all haſte toke vp hir dere ſone and bigan to goo: for ſche was ful ſore agaſt of this word / and ſche wolde not as ſche myȝte not be ſeien necligent in the keping of hym. Wherfore anone in that nyȝt thei token the wey toward Egipte. And ſo fled that grete lorde the purſute of his ſeruaunt / ȝe more propurly the deueles ſeruaunt: trauaillynge with hym his ȝonge and tendre moder and that olde man Joſeph by a noyous wey and hard and dyuerſe that was not enhabited / and alſo a wey ful longe / that is to ſay after the comoun ſawe the ſpace of xij or xv dayes iournees of a comune currour: perauenture it was to hem the trauaile of two monthes and more. And that way / as it is ſeide / was by that deſerte in the whiche the children of Iſrael ladde oute of Egipte dwelleden xl ȝere. Lorde / hou did thei there of hir liflode? or where reſted they and were herborwed in the nyȝtes? For in that wey fond they ful ſildome eny houſe. Here ouȝte we to haue inwardly compaſſioun of hem / and not to be loth or thenke trauailous to do penaunce for vs ſelf: ſithen othere token ſo grete and ſo ofte trauaille for vs / namely thei that weren ſo noble and ſo worthy. Alſo in this forſeide proceſſe ȝif we take goode hede we mowe ſee many goode enſaumples and notable doctrines to vs. Firſte / ȝif we take hede hou oure lord Jeſu toke in his owne perſone ſomme tyme proſperite and welthe / and ſum= tyme aduerſite and woo / we ſchulde not be ſtired to inpacience what tyme that it bifalleth to vs in the ſame manere: bot in tyme of temptacioun and diſcomforte abide with pacience the tyme of proſperite and of comforte: and ſo aȝenward on that other ſide. And ȝif thou wilt ſee enſaumple hereof in Jeſu / loo firſte in his birthe /

¶Notabilia iiij^or.

¶Primum. Pacientia inter pro= ſpera et aduerſa.

he was magnified to the hirde men as god / and honoured and worſchipped of hem as god with ioye ⁊ and ſone after he was circumciſed as a ſymple ſynful man with ſorwe. After / the kynges comynge to hym worſchipped hym ſouereynly bothe in her perſones and in grete ȝiftes ⁊ and ȝit dwelled he ſtille in that ſtalle amonge beſtes / in pouerte / wepinge as another child of ſymple man. After that he was preſented in the temple with ioye / and grete thinges were prophecied and ſpoken of hym / as of god almyȝty ⁊ and now he is beden of the aungel to fle fro herode in to Egipte / as he were a pure man with outen myȝt. And ſo furthermore we mowe fynde in alle his lyf proſperite and aduerſite ymenged to gidre / to enſaumple and techynge of vs ⁊ for he ſente vs dyuers comfortes to lyfte vp oure hope that we falle not by deſpeire ⁊ and therewith he ſent vs tribulacioun and diſcomfort to kepe vs in mekenes / that thereby knowynge oure owne wrecchedneſſe we ſtande algate in his drede.

℄ Nota.

℄ Secundum. Nota, De humilitate.

℄ The ſecounde leſſoun that we mowe lerne in this forſeide proceſſe is touchynge the benefices and the ſpecial comfortes of god / that he that feleth hem ſpecially be not thereby eleuate in his owne ſiȝt as holdynge hym more worthy than another that hath hem noȝt. And alſo he that feleth not ſuche ſpecial ȝiftes or comfortes be not therfore caſt doun by ſorwe or envie to hym that hath hem ⁊ for as we ſee here the aungeles apperynge and ſpekynge of the childe weren to Joſeph / and not to oure lady ⁊ and natheleſs ȝit was he moche laſſe in meryte and more vnworthy than ſche. Alſo here we mowe lerne that he that feleth ſuche ſpecial ȝiftes of god / though he haue hem not algate as he wolde and after his deſire / that there thoruȝ he grucche noȝt / nor be not heuy by vnkyndenes aȝenſt god ⁊ for not withſtondynge that Joſeph was ſo nyhe and acceptable

℄ Nota bene.

to god / neuertheles the apperynges of the aungel and the reuelaciouns were not done to hym openly and in wakynge / bot in manere of dremes and in his ſleping.

¶ The thridde notable thing that we haue enſaumple of here is how that oure lord ſuffreth his derlynges to be diſeſed here thoruȝ perſecuciouns and tribulaciouns ⁊ and that ſcheweth wele here in marye and Joſeph. What tyme they knewen the child ſouȝte to be ſlayne ⁊ what myȝt they here more ſorwefulle? For thouȝ it ſo were that thei knewen and wiſten wele that he was goddes ſone / neuertheles the ſenſualite and the reſoun of hem myȝte kyndely be deſtourbeled and meued to ſeie in this manere: Lord god / fader all myȝty / what nede is it to thy bleſſed ſone / that here is to flee / as thou myȝteſt not defende hym fro his enemyes and kepe hym ſaaf here? And alſo her tribulacioun and diſeſe was in ſo moche the more that hem byhoued to goo in to ſoo fer a londe that they knewe not / and that by hard weies and noyouſe ⁊ ſithen they were moche vndiſpoſed to goynge and trauaillynge / oure lady for ȝouthe and tenderneſſe / and Joſeph for elde and febilneſſe. And alſo the childe that they ſchulde bere and carie was vnnethe two monthes olde ⁊ and ȝit herewith they ȝeden in to that londe / in the whiche thei as pore and vnknowen had noȝt to helpe hem ſelf with. Alle thiſe diſeſes weren to hem mater of grete tribulacioun and affliccioun ⁊ and therfore / thou that ſuffreſt here tribulacioun kepe therynne pacience / and loke not to haue here of a pryuelege of hym that wolde not take hit hym ſelf / ne ȝeue it his moder.

¶ Tercium. De tribulacione electorum.

¶ Nota.

¶ The ferthe notable thing that we mowe conſidre here is the grete benignyte and mercy of oure lorde ⁊ for there as he myȝte anone in a moment had deſtroyed his enemyes that purſued hym ⁊ ȝit wolde he not / but benignely and

¶ Quartum. De benignitate erga inimicos.

ſwetely he chaſe rathere to flee / and ȝeue ſtede for the tyme to the malice and the woodneſſe of that wicked herode / than to be venged as he myȝt riȝtwiſly of him. And this was a profounde mekenes and a grete pacience.

℄ Nota. In the ſame manere ſchulde we doo ⁊ that is to ſaie / not wilfully withſtonde and ſeke vengeaunce of hem that done wronges and purſue vs / but paciently for the tyme bere hem and flee her malice ⁊ and more ouer ſpecially pray for hem / as god techeth vs alſo in another place of the goſpel to do to oure enemyes.

℄ Hiſtoria. ℄ Furthermore as to the proceſſe of the fleinge of Jeſu with his moder and Joſeph. Whan they comen to Egipt / anone at the firſte entre alle the mawmettes of that londe fellen a downe / as it was prophecied bifore by the pro-

℄ Chermopolus lymopolus. phete yſaye. And than wente they to a citee of that londe that hiȝte lymopolus ⁊ and there they hired hem ſomme ſymple hous / where they dwelleden vii ȝere / as pilgrymes

℄ Meditacio. and ſtraungeres / pore and nedy. Here mowe we deuouȝtly ymagyne and thenke of the manere of liuynge of hem in that vnkouthe lond ⁊ and how oure lady wrouȝt for hir liflode / that is to ſeie with nedele ſewynge and ſpynnynge / as it is writen of hir ⁊ and alſo Joſeph / worchynge in his craft of carpuntrie ⁊ and how the child / bleſſed Jeſu / after he cam to the age of fyue ȝere or there aboute / ȝede on hir erandes and halpe in that he myȝte / as a pore child / to hem ſchewynge in alle his dedes buxomeneſſe / lowenes / and mekenes. And ſithen hem byhoued to gete her lyflode in that manere with her trauaille / and perauenture with repreue ofte ſithes of hem that they dwelled among / as it falleth comounly to ſtraungeres / and alſo with ſchame ⁊ what hope we of her houſehold / as of beddynge / clothinge and othere neceſſaries? whether they hadden in this ſuperfluite or curioſite? Nay / with outen dowte thei that

loueden perfi3te pouerte wolde no3t haue / thou3 thei my3te / that that is contrarie to pouerte / as is ſuperfluyte and curioſite. And nameliche touchynge curioſite / trowe we that oure lady in hir ſowynge / or othere manere worchinge / made curious werkes as moche folk doth? Nay / god forbede: for thou3 they worchen ſuche curioſitees that taken non hede to leſen the tyme / ſche that was in that nede my3te not / nor wolde no3t / ſpende the tyme in veyne as manye done / nameliche in thiſe daies. For thiſe vice of curioſite is one the moſte perilous vice that is / and that by many ſkilles may be ſchewed. Firſte / by leſynge of tyme that is ordeyned to the worſchippe of god: for ſuche curiouſe werk occupieth moche more tyme than wolde othere pleyne and ſymple werk do that were ſufficiant to the nede: and that is a grete harme and contrarie to goddis wille.

¶ Nota vitium curioſitatis.

¶ Prima racio.

¶ The ſecounde harme that cometh of curioſite is cauſe and matere of veyne ioye to the worchere: as what tyme that a man maketh ſuche a curious werk ofte loketh he theron with likynge / and thinketh and ymagyneth in his thou3t beſily: alſo whan he worcheth no3t / and ſpecially in tyme of goddes ſeruice and whan he ſchulde haue his herte to god / thinketh or ſpeketh forto make that curious werk and therby halt him ſelf ſubtile and witty / and ſo wolde be ſeyn paſſynge othere.

¶ Secundum periculum curioſitatis.

¶ Alſo it is cauſe of pride to hym that the curiouſe werk is made too: for as ſymple / pleyne / and buſtouſe werkes ben occaſioun of lowenes and mekenes: ſo ben curiouſe werkes as oyle noryſſhynge the fire of pride in the holderes and haueres of hem.

¶ Tercia racio contra curioſitatem.

¶ Alſo it is to hem that hauen likynge in ſuche curioſites matere forto drawe hir hertes fro god and heuenly thinges: for as ſeynt gregory ſeith: In alſo moche as a man hath

¶ Quarta racio.

delite here bynethe in erthely thinges / in ſo moche he is departed fro the loue aboue of heuenly thinges.

¶ Quinta racio.

¶ Alſo is it one of the thre by the whiche all the worlde is infecte in ſynne / that is the foule luſt of the eyȝen ꝟ for ſuche curioſitees ſeruen of noȝt elles but forto ſede the eiȝen : and alſo ofte as a man likyngly and in veyne with ſuche curioſite ſedeth his eiȝen / ſo ofte the maker and the vſere offendeth god.

¶ Sexta racio et ſextum malum.

¶ Wherfore men ſchulde eſchewe to make ſuche curioſites for ȝeuynge occaſioun of ſynne. For a man ſchulde not aſſente to ſynne for eny cauſe / bot in alle manere abſtene fro the offence of god ꝟ and ſithen god ȝaf enſaumple and commendeth and loueth pouerte / as it is ofte ſeide / with oute dowte it foloweth that he is gretly offended in that thinge that is directe contrarie to pouerte / that is ſpecially curioſite. Alſo with alle othere harmes more ouer this is / that it is a token of a veyne and a liȝt and an vnſtable herte and ſoule. Wherfore he that wole liue in clenneſſe of conſcience and withoute defoylynge of his ſoule / hym byhoueth to abſteyne hym bothe fro the makynge and alſo fro the vſynge of ſuche veyne curioſitees / and to flee therefro as fro a venemous ſerpent. Neuertheles by this forſaide reproof of curioſite we ſchulle not vnderſtonde generally forbeden to make faire werkes and honeſte apparaille ꝟ for that is leueful ſo that it kepe a gode mene / and namely in tho thynges and werkes that longen to goddes ſeruice. In the whiche it is nedefulle to be warre and to eſchewe alle corupte entente of veyne ioye or glorie / and alle falſe affecciouns and foule likynges of worldes vanyte ꝟ ſo that the vertues mene of ſufficient honeſte paſſe not in to the exceſſe of viciouse curioſite. And thus moche ſuffiſeth ſeide of this matere at this tyme.

¶ Septimum malum curioſitatis.

¶ Nota.

¶ Nota de honeſtate.

¶ Of the tornynge aȝen of oure lord Jeſu fro Egipte. Capitulum vndecimum. ¶ Ca^m. xj^m.

AFter that herodes was dede / and vij ȝere weren at the ende / in the whiche oure lord Jeſu had dwelled in Egipte / the aungel of oure lorde apered to Joſeph in his ſlepe / and bad that he ſchulde take the child and his moder and goo in to the londe of Iſrael: for they weren dede that ſouȝten to ſle the childe: and he anon roſe vp / and with the child and his moder / as the aungel bad / turned aȝen in to the lond of Iſrael. And whan he came there and herde that Archelaus / the ſone of herode / regned in that party that was cleped Judea he dredde and durſte not goo thider: but / as he was ofte biden of the aungel in his ſlepe / he went to the cuntre of galilee in to the citee of Naȝareth.

¶ Here mowe we ſee in the comynge aȝeyn of Jeſu / as it was ſeide in his goynge / drede and diſeſe menged with comforte and eſe. For what tyme thei / beynge in a ſtraunge londe / herde of the deth of her enemyes / and that thei ſchulde come aȝeyne in to her owne londe / no doute but that it was grete comforte and hope of eeſe: but takynge hede therwith to the hard trauaille by the wey / and after whan that they comen in to hir owne londe in hope of pees tithinges of a newe enemy come to hem and for drede of hym beden to eſchewe his cuntrey / there was diſcomfort and diſeſe. And alle to oure lore / as it is ſeide. Lorde Jeſu / thou faire ȝonge childe that art lord and king of heuene and erthe / what diſeſe and what trauaille ſuffredeſt thou for oure ſake / and how ſone thou bygan! Sothely wele ſpake the prophete in ȝoure perſone whan he ſeith thus: I am pore and in dyuerſe trauailes from my firſte ȝowthe. Swete Jeſu / how ȝedeſt thou: or was caried al that longe and harde weie / and namely thoruȝ that horrible deſerte: ¶ Pauper ſum ego.

paſſynge ouer the rede ſee / and alſo the flode Jordan / in ſo tender age! For as it ſemeth / this a3eyne comynge is more trauailous and more noyous to the and to thy lederes than was thy firſte goinge: for why that tyme thou were ſo litel that thou my3teſt eſily be borne in armes: but now thou art elder and more woxen / as in the tyme of vij 3ere thou my3t not ſoo / and goo myche my3t thou nou3t for tendre age / and to ride art thou nou3t vſed. Sothely it ſemeth that al only this trauaile that we ſpeken now of were ſufficient vnto ful redempcioun for mankynde. Furthermore as to the proceſſe of her wey: we mowe thenke that what tyme they comen toward the ende of that deſerte there they founden John Baptiſte / the whiche that tyme there hadde bygunne forto lyuen in deſerte / penaunce doynge / thou3 it ſo were that he had no ſynne penaunce worthy. For / as it is ſeide / that place of Jordane in the whiche John bapti3ed is that ſame place wherby the children of Iſrael 3eden drye fote whan they comen by that deſerte oute of Egipte / and that nyhe that place in deſerte John lyued in penaunce. Wherfore it is likly that Jeſu and his moder founden hym there / and that they maden grete ioye and goſtely myrthe comynge to gidre: and no wonder / for he was an excellent and a worthy childe fro his firſte birthe. He was the firſte heremyte and the biginning of religious lyuynge in the newe lawe: he was clene mayden and gretteſt prechour after criſt: he was a prophete and more than a prophete / and a precious and a glorious martir. Wherfore we deuoutly honourynge and worſchippynge hym / take we oure leue of hym at this tyme / and goo we forth with oure lord Jeſu and his moder in the forſeide wey.

℔ Nota de commendacione Johannis Baptiſtae.

℔ After they were paſſed the flome Jordan / than come they furthermore to the houſe of oure lady coſyne Eli3abeth /

where they weren ſpecially refreſched and maden to gidre a grete and a likynge feſte. And there Joſeph / herynge that Archelaus regned after his fader herode in the cuntre cleped Judea / by biddynge of the aungel / as it ſeide bifore / went with the child and his moder in to the citee of galile cleped Naȝareth ꝟ and there they dwelleden as in her owne home / ledynge a ſymple and a pore lyf to gedre / bot in that grete goſtly richeſſe of charite. Loo thus is the child Jeſu broȝt home oute of Egipte. And than as we mowen thynke the ſiſtres of oure lady and othere kynnes folk and frendes comen to hem / welcomynge hem home and viſitynge hem / with preſentis and ȝiftes / as it was nede to hem that founden of her owne bare houſholde. Alſo among othere we mowe ſpecially haue in mynde that John euangeliſte come with his moder / oure lady ſiſter / to viſite and ſee Jeſu / the whiche John was that tyme aboute fyue ȝere olde ꝟ for / as it is writen of hym / he deide the ȝere fro the paſſioun of oure lorde lx^{ti} and vij / that was the ȝere of his age xc and viij ꝟ ſo that at the paſſioun of criſt he hadde in elde one and thretty ȝere / and criſt hym ſelf xxxiij or litel more: and ſo at this aȝeyne comynge of Jeſu / that was than vij ȝere olde / John was fyue ȝere olde. And as he was after / amonge othere choſen apoſtles and diſciples / ſpecially biloued of oure lord Jeſu / ſo it is likly that in this tyme of her childehode he was more chere than othere / and as moſt ſpecial pley fere to Jeſu. Fro this tyme vnto the xij ȝere of Jeſu his age the goſpel maketh none mynde of the childe Jeſu. Neuertheles it is writen and ſeide that there is ȝit in that place a welle wherof the child Jeſu fette ofte ſithes water to his moder ꝟ for that meke lorde refuſed not to doo ſuche lowe ſeruices to his moder / and alſo ſche had none other ſeruaunt: alle her lyuynge was in mekenes and pouerte to oure enſaumple forto folwe hem. Amen.

℔ Johannis Euangeliſta.

¶ Ca^m. xij^m.

¶ How the child Jeſu lafte allone in Jeruſalem.

WHan the child Jeſu was xij ȝere olde / and his moder with Joſeph ȝede vnto Jeruſalem for the feſte day / that laſted and contynued viij dayes / after the biddynge and the cuſtome of the lawe / he went alſo with hem: in that tender age / trauailynge efte al that longe way byfore ſeide to honour and worſchippe his fader of heuene in his feſte dayes / as reſoun wolde: for there is ſouereyn loue bytwixe the fader and the ſone. Neuertheles there was more ynward ſorwe of herte and compaſſioun to the ſone of the vnworſchippynge of his fader / that he ſawe in doynge of many manere of ſynnes / than was any ioye withoute forth in the pompe and the ſolempnite of that feſte. But ſo ſtode he with his parens in the tyme of that feſte / kepyng the lawe mekely as an othere of the pore peple / til what tyme the feſte dayes weren fulfilled and ended: and than / after that his parens weren gone homwarde / he dwelled ſtille there in Jeruſalem / hem vnwetynge.

¶ Meditacio deuota.

¶ Now take we here good entent as we were preſent in alle that is here ſpoken of / for this is a ful deuoute matere and a profitable to vs. As it is ſeide bifore / the citee of Naȝareth / where oure lorde dwelled / was fro Jeruſalem the ſpace of ſixty myle and fourtene or thereaboute: and ſo bifel that his moder / oure lady / and Joſeph token dyuerſe weies homward / and what tyme they comen to gidre at euen where they had ſette to be herberwed oure lady ſeyng Joſeph with outen the childe / that ſche ſuppoſed had gone with hym / aſked of hym where was the childe: and he ſeide that he wiſte neuere / for he wende / as he ſeide / that ſche had lad him with hir: and therewith ſche braſte on wepynge / and with grete ſorwe ſeide: Allas / where is my dere childe? For now I ſee that I haue

noȝt wele kept hym. And anon ſche bygan to goo aboute in that euentide / as ſche myȝte honeſtly / fro houſe to houſe / aſkynde: Seie ȝe ouȝt of my ſone? Vnnethes myȝte ſche fele hir ſelfe for ſorwe and kare of hir ſone. And the ſely olde man Joſeph folowed hir algate wepynge. And what tyme they hadden longe ſouȝte and founden hym nouȝt / what reſte hope we they hadden in that nyȝte / and namely the moder that loued hym moſte tenderly? Sothely no wondir though thei had no comforte / alle thouȝ her frendes comforted hem as they myȝten ⁘ for it was not a litel loſſe to leſe Jeſu. Wherfore we mowen haue here reſonably grete compaſſioun of the grete angwiſche that oure ladyes ſoule is now inne for hir ſone. Sche was neuere in ſo grete fro the tyme that ſche was born. And alſo here mowe we lerne / what tyme tribulacioun and angwiſche fallen to vs / not to be to heuy or moche diſtourbeled therby / ſithe god ſpared not his owne moder as in that party ⁘ for he ſuffreth generally tribulaciouns to falle to hem that ben his choſen: and ſo they beeth tokene of his loue / and to vs it is expedient to haue hem for many ſkilles. Than oure lady / as it is y⁼ſeide / ſory for ſche myȝte not fynde hir ſone / that nyȝt cloſid hir in hir chaumbre and toke hir to prayer as to the beſte remedye in that cas / ſeienge in this manere: All myȝty god / fader of heuene / ful of mercy and of pitee / it pleſed ȝow and was ȝoure wille to ȝeue me ȝoure owne dere ſone ⁘ but loo now / fader / I haue loſte hym / and I wote not where he is ⁘ bot ȝe that knowen alle thinges telleth me and ſcheweth me where my ſwete ſone is / and ȝeue him to me aȝeyne. Goode fader / taketh hede and byholdeth the ſorwe of my herte and not my grete necligence ⁘ for I knowleche wele that I haue offended in this caas: neuertheles for it is falle me be ignoraunce / ȝe / for ȝoure grete goodnes / ȝeue

℄ Nota de tribula⁼cionibus electorum.

℄ Oratio Marie pro filio.

him me aȝeyne: for I may not lyue with oute hym. And thou my ſwete ſone Jeſu / where art thou now? or how is it with the? and where art thou now herborwed? Lorde / whether thou be gone aȝeyn vp to thy fader in to heuene? for I woot wele that thou art verray god and goddes ſone / but why than woldeſt thou not telle me byforn? Alſo I wote wele that thou arte verray man of me born: and here bifore I kepte the and bare the in to Egipte fro the malice of herode that ſouȝte thee to flee. But now whether any wikked man hath aſpied the? thy fader of heuene all myȝty he kepe the and ſchilde the fro al perile and malice. Dere ſone / telle me where thou art that I maye come to the: or elles thou come to me: and forȝeue me this necligence at this tyme / and I byhete that it ſchal neuere eft byfalle me: for hou this is byfalle I woot neuere / bot thou knoweſt that art my hope / my lyf / and alle my good / and with oute the I may not lyue. In this manere and by ſuche wordes / as we mowe deuoutely ſuppoſe / al that nyȝt the moder cared and prayed for hir dere ſone. After vppon the morwe erly / marie and Joſeph ſouȝten hym by othere dyuers weies that ladden to Jeruſalem: and furthermore ſouȝten hym beſily among her frendes and kynneſmen: but they myȝte not here of hym. Wherfore his moder was ſo ſory that ſche myȝte in none manere be conforted. But the thridde day after / whan they comen in to Jeruſalem and ſouȝten hym at the temple / there they founden him ſittynge amonge doctoures of lawe / herynge hem ententifly / and aſkynge hem queſtiouns wiſely. And anon as oure lady had the ſiȝt of hym / ſche was alſo glad as ſche had ben torned fro deth to lyue: and therwith knelynge doun thonked god inwardly with wepynge ioye. And alſo ſone as the child Jeſu ſawh his moder / he wente to hir: and ſche with vnſpekeable ioye / clippynge hym

¶ Doctours of the lawe.

in hir armes / and kyſſynge hym ofte ſithes / and haldynge hym in her barme / reſted awhile with hym for tenderneſſe til ſche had taken ſpirite / and than ſche ſpake to hym and ſeide: Dere ſone / what haſt thou done to vs in this manere? for loo / thy fader and I / with grete ſorwe / haue ſouȝte the alle thiſe thre dayes. And than he / anſweringe aȝeyne / ſeide: And what eyled ȝow to ſeche me? Knowe ȝe not wele that it byhoueth me to be occupied in tho thinges that longen to the worſchippe of my fader? But thiſe wordes they vnderſtood not in that tyme. And than ſeide his moder: Sone / wolt thow not gone home aȝen with vs? And he mekely anſwerynge ſeide: I wole doo as ȝe wole that I doo / and as it is pleſynge to ȝow. And ſo was he ſuget to hem / and went home aȝeyne with hem in to hir citee Naȝareth.

¶ In this forſeide proces of Jeſu what hope we that he didde? or where and in what manere lyued he tho thre dayes? We mowe ſuppoſe that he went to ſomme hoſpitale of pore men: and there he ſchamefaſtly prayed and aſked herberwe / and there ete and lay with pore men as a pore child. And ſome doctoures ſeien that he begged in thoo thre dayes / but therof litel forſe ſo that we folwe hym in perfiȝte mekenes and othere vertues: for begginge withoute forthe but there be a meke herte withynne forth is litel worth as to perfectioun.

¶ De triduo viuendo.

¶ Nota.

¶ Furthermore in the forſeide proces we mowe note and lerne thre profitable thinges to vs. Firſte is that he that wole perfitely ſerue god ſchal not dwelle amonge his fleſchely frendes and kynneſmen / bot he moſte leue hem and goo fro hem. In token where of the child Jeſu lafte his owne dere moder what tyme he wolde ȝeue tente to the gooſtly werkes of his fader: and alſo whan he was ſowht among his frendes and kenneſmen he was not

¶ Tria notabilia. B. Primum.

¶ Secundum Notabile. founden there in that tyme. The ſecounde is that he that ledeth gooſtly lyf wonder not moche / ne be not diſcomforted ouere heuely / thouȝ he be ſom tyme ſo drie in ſoule / and as voyde of deuocioun as he were forſake of god. For this manere byfelle to goddes moder / as it is ſeide bifore. Wherefore be he not in deſpeire therby / bot beſilich ſeche he Jeſu in holy meditaciouns and gode werkes / and ſpecially in deuoute prayeres / and he ſchal

¶ Tertium Notabile. fynde hym at the laſte in dewe tyme. The thridde is that a man folowe not to moche his owne will or his owne witt. For oure lorde Jeſu after he ſeide that hym byhoued to be occupied in tho thinges that longed to his fader worſchippe: after he lafte that propir wille and folowede his parens wille / goynge forth with hem fro the temple

¶ Nota religioſe. home in to Naȝareth / and was ſugett to hem. And this is aſpecially nedefulle to religious folke to folowe by trewe obedience to her ſouereynes: and alſo here we haue grete enſaumple of mekenes in oure lord Jeſu / wherof we ſchole trete more pleynely in the chapitre that next foloweth.

¶ Ca^m. xiij^m. ¶ What manere of leuynge oure lord Jeſu hadde / and what he didde fro his xij^e ȝere vnto the bygynnynge of his xxx^ti ȝere.

FRo the tyme that oure lord Jeſu was gone home to Naȝareth with his parens / whan he was xij ȝere olde / as it is ſeide bifore / vnto his thrittythe ȝere we fynde not expreſſed in ſcripture autentike what he didde / or how he lyued: and that ſemeth ful wonderfulle. What ſchulle we than ſuppoſe of hym in al this tyme? Whether he was in ſo mochel idel that he did nouȝt / or wroȝt nouȝt thing that were worthy to be writen and ſpoken of? God ſchylde! And on the tother ſide / ȝif he didde and wrouȝt thing that were worthy to be

writen and ſpoken / why is it not writen as othere dedes of hym bene? Sothely it ſemeth merveylous and wonder-full. But neuertheles / ȝif we wole here take good entent / we ſchul mowe ſee that as in noȝt doynge he didde grete thynges and wonderfull: for there is no thing of his dedes / or tyme of his leuynge / with oute miſterie and edificacioun. But as he ſpake and wrouȝt vertuouſly in tyme / ſo he helde his pees and reſted and with drowe hym vertuouſly in tyme. Wherfore he that was ſouereyne maiſtre / and came to teche vertues and ſchewe the trewe weie of euerlaſtynge lyf / he bygan fro his ȝouthe to doo wonderful dedes / and that in a wonderfull manere / and vnknowen and that was neuer ere herde bifore: that is to ſeie / ſchewynge hym ſelf in that tyme as idel and vnkunnynge and abiecte in the fiȝt of men in manere as we ſchal ſeie aftir: not fully affermynge in this or othere that we mowe not openly proue by holy writt or doctryne appreved / bot deuoutely ymagynynge to edificacioun and ſtirynge of deuocioun: as it was ſeide in the proheme of this book at the bigyn-nynge. And ſo we ſuppoſe that oure lorde Jeſu in that tyme with drowe hym fro the companye and the felaw-ſchippe of men / and wente ofte tymes to the ſynagoge as to chirche: and there was he myche occupied in prayer / but not in the hiȝeſte and moſt worſchipful place / but in the loweſt and priuyeſt place. And after in tyme whan he come home halpe his moder / and alſo perauen-ture his ſuppoſed fader Joſeph in his craft: comynge and goynge amonge men as he knewe not men. Alle that knewen hym of the comoun peple that he dwelled among / and ſeien ſo faire and ſo ſemely a ȝong man doynge no thing that was in to preiſynge or magnifieng of his name / wondred gretely of hym / namely for as the goſpell ſeith of hym whan he was ȝong and of xij ȝere age: Jeſu profited

¶ Nota bene pro intellectu ſano iſtius libri.

¶ Nota.

in age and in wiſdom and in grace to fore god and man ꝛ that is to ſeie / as in the ſiȝt and the opinioun of men. But nowe whan he was of more age in to the tyme of his thrittythe ȝere he ſchewed none dedes of commendacioun outeward ꝛ wherefore men ſkorned hym / and helde hym as an ydiote and an ydel man and a fole : and ſo it was his wille to be holde as vnworthy and abiecte to the world for oure ſauacioun / as the prophete ſpeketh in his perſone thus : I am a worme and not a man ꝛ reproue of men and abiecciouñ of peple. But here mowe we ſee that he in that abiecciouñ / as it were noȝt doynge / didde a ful grete vertuouſe dede of worthy commendynge ꝛ and what was that? Sothely that he made hym ſelf foule and abiecte in the ſiȝt of othere ꝛ and here of had he no nede / but we hadde this nede : for ſothely as I trowe in alle oure dedes there is no thing gretter or harder to fulfille than is this. Wherfore as me thynketh that man is comen to the hiȝeſt and the hardeſt degre of perfecciouñ / the whiche of ful hert and trewe will / withoute feynynge / hath ſo ouercome hym ſelf and maiſtered the proude ſterynge of the fleſche that he willeth not to be in reputacioun of men ꝛ but coueiteth fully to be deſpiſed and holde as foule / vnworthy / and abiecte. For this is more worthy and more to commende than a man to be paſſyngly ſtrong and a conquerour of citees and londes / as Salamon witneſſith. Wherfore til we come to this degre of perfecciouñ we ſchulle holde oure ſelf as ful inperfite / and al that we done as nouȝt to acounte. For ſithen / in ſotheneſſe / alle we bene but as vnworthy ſeruauntes what tyme that we done the goode that we oweth to doo / as god hym ſelf witneſſith / til the tyme that we come to this degre of abiecciouñ and perfite reproue of oure ſelue we ben not ſette ſadly in truthe / bot rathere in vanitee ꝛ as the apoſtil

℄ Nota bene. De ſumma humilitate in ſui ipſius perfecta deſpectione.

℄ Nota bene.

℄ Melior eſt paciens viro forti.

openly ſcheweth in thiſe wordes: Who ſo halte hym ſelf in his owne reputacioun as ou3te worthy / ſithen in ſothe-neſſe he is as no3t / he bygileth and deceyueth hym ſelf. And ſo as we ſeide bifore / oure lorde Jeſu lyued in this manere and made hym ſelf abiecte and as vnworthy to the world not for his owne nede / but forto teche vs the trewe wey of perfeccioun. Wherfore 3if we lerne it no3t we mowe not be excuſed: for it is an abhominable thing to ſee him that is bot as a worme and wormes mete to come forto hi3e hym ſelf by preſumpcioun / and lifte vp hym ſelf as ou3te / whan that hi3e lorde of maieſte ſo meked hym ſelf by abiectioun / and lowed hym ſelf as no3t. And that didde he no3t by feynynge / bot as he was ſothely meke and mylde in herte. So alſo with oute eny ſymulacioun he lowed hym ſelf in all manere of meke-nes and abiectioun in the fi3te of othere: fulfillynge firſt in dede that he tau3te after by word / whan he bad his diſciples to lerne of hym forto be meke and mylde in herte. And in ſo moche he lowed and anentiſſhed hym ſelf / that alſo after he bygan to preche and to ſpeke ſo hi3e thinges of the godhede / as the goſpell telleth / and to worche myracles and wondres: 3et the Jewes ſette no3t by hym / bot deſpiſed hym and ſkorned hym / ſeienge: What is he this? Is not he that wri3tes ſone Joſeph? And alſo: In the deueles name he caſteth oute deueles. And many othere ſuche deſpites and repreues he ſuffred paciently and mekely / makynge ſo there thoru3 a ſwerde of mekenes there with to ſlee the proude aduerſarie the deuel of helle. And 3if we wole ſee hou my3tily he girde hym with this ſwerde of mekenes / after the biddynge of the prophete / lete vs take good hede to alle his dedes and we ſchulle ſee in hem algate ſchewed grete mekeneſſe: as we mowe ſee 3if we haue in mynde in alle the proceſſe

℄ Diſcite a me quia mitis ſum.

℄ Accin-gere gladio tuo / etc.

that is ſeide ȝitt hider to: and alſo here after ſchal be ſchewed more and more into his harde deth / and more ouer aftir his reſurreccioun / and at his vpſtiȝenge to heuen / and ȝit herto more ouer at the laſte day of dome / whan he ſchal ſitte in his maieſte kyng and domeſman of alle the worlde. ȝit ſchal he ſchewe his ſouereyn mekenes / clepynge his creatures his bretheren by theſe wordes: Als longe as ȝe didde almes dedes to theſe my leeſt bretheren / ȝe didden to me.

¶ And why hope we that he ſchewed ſo myche and loued principally this vertue of mekenes? Sothely for he knewe wele that as the bigynnynge of alle ſynne is pride / ſo the foundement of alle gode and of ſauacioun is mekenes: with oute the whiche foundement the bildynge of alle othere vertues is in veyne. And therfore ȝif we triſte of maydenhede / of pouerte / or of eny othere vertue or dede with outen mekenes we bene diſceyued. And for als myche as he tauȝt and ſchewed vs in what manere this vertue of mekenes ſchal be gotyn / that is to ſeie by deſpiſinge and abieccioun of man him ſelf in his owne ſiȝt / and alſo in other mennis ſiȝt / and by contynuel doynge of lowe and abiecte dedes: therfore vs byhoueth to loue and vſe thiſe menes ȝif we wolde perfiȝtly come to that hiȝe vertue / as ſeint Bernard ſeith in dyuerſe places. God ȝeue vs grace to geten it perfiȝtly / as it is ſeide: for ſothely I that write this knowleche me ful fer therfro: and thus moche at this tyme ſuffiſeth ſpoken of this ſouereyn vertue.

¶ Bernardus in epiſtola ad canonicum regularem et ſuper can. ſer. xxxiiij^to.

¶ But now to goo aȝeyn to oure principal matere of the myrrour of the bleſſid lyf of oure lorde Jeſu. Byholde we there the maner of lyuynge of that bliſſed companye in pouerte and ſympleneſſe to gidre: and how that olde man Joſeph wrouȝt as he myȝte in his craft of carpuntrie: oure

¶ Nota modum viuendi domini Jeſu cum parentibus.

lady alſo with diſtaf and nedle / and therewith makyng hir mete / and othere offices doynge that longed to houſholde / as we mowe thynke in dyuers manere :- and how oure lord Jeſu mekely helpe hem bothe at her nede / and alſo in leienge the borde / makynge the beddes and ſuche othere charres gladly and lowely myniſtrynge :- and ſo fulfillynge in dede that he ſeith of hym ſelf in the goſpell: That mannes ſone come not to be ſerued / bot to ſerue. Alſo we mowe thenke how thei thre eten to gidre euery day at one litell borde / not preciouſe and delicate metes / bot ſymple and ſobre / as was only nedeful to the ſuſtenaunce of the kynde: and after mete how thei ſpeken to gidre / and alſo perauenture otherwhile in her mete / not veyne wordes or diſſolute / but wordes of edificacioun / ful of wiſdome and of the holy gooſt. And ſo as they weren fedde in body / they were moche better fed in ſoule. And than after ſuche manere recreacioun in comune / they wenten to prayer by hem ſelfe in her cloſettes. For as we mowe ymagyne thei had no grete hous / but a litel :- in the whiche thei hadde thre ſeuerynges / as it were thre ſmale chambres there ſpecially to praye and to ſlepe. And ſo mowe we thynke hou oure lorde Jeſu criſte euery ny3t after prayer gothe to his bed lowely and mekely / ſchewynge in that and alle othere nedes of mankynde that he was verrey man / and hidynge his godhede fro the fende. A lorde Jeſu / wele my3t thou be cleped hidde god / that woldeſt in alle this longe tyme thus trauaille / and putte to penaunce that moſte innocent body for oure ſake / whan the trauaile of one ny3t had ſuffiſed to redempcioun of al the world. But thy grete loue to man made the to doo grete dedes of penaunce for hym. And ſo 3e that bethe kyng of kynges and all my3ty god with outen ende / that helpen alle men in her nede / and 3euen 3oure goodes

¶ Nota exemplum penitencie in domino Jeſu.

to alle othere plentevouſly as euery condicioun and ſtate aſketh ꝛ ȝe chees and reſerued to ȝoure owne perſone ſo grete pouerte and abiecciouⁿ and penaunce in wakynge / in ſlypynge / abſteynynge / etynge / and in all ȝoure othere dedes doynge / and that in ſo long tyme for oure loue.

¶ Nota contra carnales et mundiales.

Lord god / where ben now thei that louen ſo moche the luſt / and the likynge / and the eſe of the fleſche ꝛ that ſeken ſo beſiliche precioufe and curiouſe and dyuerſe ornamentis and vanytees of the worlde? Sothely we that louen and deſiren ſuche thinges / we lerne not that in the ſcole of this maiſter ꝛ for he tauȝt vs bothe by word and by dede mekenes / pouerte / and penaunce / and chaſtiſynge of the body. And ſithen we be not wiſer than he / ȝif we wil not erre / lete vs folwe hym ꝛ that ſouereyne maiſtre that wil not begile and that may not be begiled. And alſo / after the doctrine of his apoſtil / hauinge liflode and clothynge in thees be we appaied / and that in nede couenable and not in ſuperfluyte. And alſo in alle othere vertuouſe leuinge and exerciſes byfore ſeide folowe we to oure power oure lord Jeſu / that we mowe after this wrecched lyf in penaunce come to his bliſſe and the lyf euere laſtynge in ioye. Amen.

¶ Cam. xiiijm.

¶ Of the bapteme of oure lord Jeſu and the wey therto.

¶ Bonaventura.

AFter that xxix ȝere were complete in whiche oure lord Jeſu had lyued in penaunce and abiectioun / as it is ſeide / in the bigynnynge of his xxx ȝere / he ſpake to his moder and ſeide: Dere moder / it is now tyme that I goo to glorifie and make knowen my fader / and alſo to ſchewe my ſelf to the worlde / and to worche the ſaluacioun of mannis ſoule / as my fader hath ordeyned and ſent me in to this worlde for this ende ꝛ

¶ Proceſſus.

wherfore / gode moder / be of good comfort / for I ſchal ſone come aȝeyn to the. And therwith that ſouereyn maiſter of mekeneſſe / knelynge doun to his moder / aſked lowely hir bleſſynge. And ſche alſo knelynge and clippynge him derworthly in her armes / with wepynge / ſeide thus: My bliſſed ſone / as thou wilt goo now with thy fader bliſſynge and myne / thenke on me and haue in mynde ſone to come aȝeyne. And ſo reuerently takynge his leue at his moder / and alſo at his ſuppoſed fader Joſeph / he toke his weie fro naȝareth towarde Jeruſalem / and ſo forth til he come to the water Jordane / where John baptiȝed the peple at that tyme: the whiche place is fro Jeruſalem the ſpace of xviij myle. And ſo the lorde of all the worlde gothe all that long weye bare foote and allone / for he hadde ȝit none diſciples gadered. Wherfore we takynge goode entent by inward compaſſioun of hym in this jorney: ſpeke we to hym deuoutely in herte / thenkynge in this manere: A lord Jeſu / ȝe that ben kyng of alle kynges / whider goo ȝee in this manere allone? Gode lorde / where ben ȝoure dukes and erles / kniȝtes and barouns / horſes and harneiſes / chariotes and ſomeres / and alle ȝoure ſeruauntes and mynyſtres that ſchulde be aboute ȝow / to kepe ȝow fro the comoun peple in manere of kynges and lordes? Where ben the trumpes and clariouns and alle othere mynſtralcie / and herbergeres and purveyoures that ſchulde goo byfore / and alle othere worſchippes and pompes of the world as we wrecched wormes vſen? Be not ȝe that hiȝe lorde of whoſe ioye and bliſſe heuene and erthe is repleneſched? Why than goo ȝe thus ſympilly / allone / and on the bare erthe? Sothely the cauſe is for ȝe be not at this tyme in ȝoure kyngdom / the whiche is not of this world. For here ȝe haue anentiſſhed ȝoure ſelf / takynge the manere of a ſeruaunt and not of a kyng:

℄ Bonaventura. Meditacio deuota et notabilis.

and ſo ȝe haue made ȝoure ſelf as oon of vs / a pilgryme and a ſtraunger / as alle oure fadres weren. ȝe bycome a ſeruaunt to make vs kynges: and for we ſchulde ſikerly come to ȝoure rewme / ȝe come ȝoure ſelfe ſchewynge vs the trewe wey wherby we ſchulde mowe come vp therto. But / lorde god / why leue we and forſake we that weie? Why folwe we not after the? Why lowe we not and meke not oure ſelf? Why loue we and holde we and coueite we ſo beſily worſchippes and pompes and vanytees of the worlde? Sothely for oure rewme is of this world / and for we knowe not oure ſelfe here as pilgrymes and ſtraungeres: therfore we fallen in alle theſe folies and meſcheues. And ſo we veyne mennis ſones louen and halden alle day thinges that ben veyne and falſe for thoo that ben goode and trewe / and thoo that ben temporele and euere-faylynge for thoo that beeth heuenly and euerlaſtynge. Trewely / goode lorde / ȝif we deſireden with a ſad wille to ȝoure rewme / and oure comfort were in heuenly thinges / and alſo therwith ȝif we ynwardly thouȝten and knewen oure ſelf here as pilgrymes and ſtraungeres we ſchulde ſone and liȝtly folwe ȝow: and of alle theſe erthely and temporel goodes takynge onely that were nedefulle to oure leuynge we ſchulde not be taried to renne after ȝow / bot as withoute birthen we ſchulde goo liȝtly and fully deſpiſe and ſette at noȝt alle thiſe worldes richeſſes and goodes.

℔ Aduena et peregrinus ego ſum ſicut omnes.

℔ Nota contra huius mundi dilectores.

℔ Proceſſus.

℔ But now ſpeke we furthermore of the baptiſme of oure lord Jeſu. What tyme that he came to the water Jordaine there he ſonde John baptiſynge ſynful men / and moche peple that was comen thider to here his predicacioun: for thei helden hym that time as criſte. And than oure lord Jeſu among othere wente to John / and prayed hym that he wolde baptiſe hym with othere: and John

byholdynge hym and knowynge hym in ſpirite was adradde / and with grete reuerence ſeide : Lord / I ſchulde be baptiſed of thee ⁊ and thou comeſt to me. And Jeſu anſwered : Suffre now ⁊ for thus it falleth and byſemeth vs to fulfille all ri3twiſnes. As who ſeith : ſeie not this now / and bywreye me not / or make me not knowen ⁊ for my tyme therof is not 3it comen ⁊ but now doo as I bidde and baptiſe me / for now is tyme of mekeneſſe.

℄ Here ſeith the gloſe that mekenes hath thre degrees. The firſte degree is : a man to be ſugett and lowed to his ſouereyne / and not preferred or hei3ed abouen hym that is euene with hym in eſtate. The ſecounde is : to be ſuget to his euene like in eſtate / and not to be hi3ed or preferred aboue his vnderlynge. The thridde and the ſouereyne degree of mekenes is : to be ſugett and lowed to his vnderlynge / that is he that is laſſe in eſtate than he. And this degre kept oure lord Jeſu at this tyme whan he meked hym and lowed hym to John ⁊ and therfore ſo he fulfilled alle the perfeccioun of mekenes. ℄ Nota tres gradus humilitatis.

℄ And than whan John ſawh oure lordes wille that moſte nede be doo / he didde as he badde and bapti3ed hym there. Now take we here gode hede how that hi3e lorde of maieſte diſpoyleth hym and dooth of his clothes as an othere ſymple man of the peple ⁊ and after he is plunged in that colde water and in that colde tyme as in wynter ⁊ and al for oure loue and for oure hele ordeynynge the ſacrament of bapteme / and waſchynge therwith none of his owne ſynnes / for he had none / but oure filthes and oure ſynnes : and ſo weddynge there goſtly to hym holy chirche generally and alle trewe ſoules ſpecially ⁊ for in the feithe of oure bapteme we ben wedded to oure lord Jeſu criſte. Wherfore this is a grete feſte and a werk of grete profite and excellence ⁊ for in

this worthy werk all the holy trinite was opounely ſchewed in a ſinguler manere.

℄ Nota bene Bernardus. ℄ Whan the holy gooſt come downe in the liknes of a dowſe and reſted vppon hym / and the vois of the fader ſeide: This is my byloued ſone / in whom it liketh me wele: and therfore here ȝe hym. Vppon the whiche worde ſeynt Bernard ſpeketh in this manere: Loo lord Jeſu / now is tyme to ſpeke / and therfore now bygynne and ſpeke. How longe wilt thou be in ſilence? Me thynke thou haſt longe tyme holde thy pees: ȝe and ful longe: bot now ſpeke / for now thou haſt leue of the fader. Hou longe wilt thou / that art the vertue of god and the wiſdome of the fader / be hidde in the peple as he that were feble and vnkunnynge? Hou longe thou / that art the worthy kyng of heuen / ſuffreſt thy ſelf to be cleped and alſo to be ſuppoſed and holden a wryȝtes ſone / that is to ſeie Joſeph? For / as luke in his goſpell witneſſeth / ȝit in to this tyme of his xxx ȝere Jeſu was ſuppoſed and holden the ſone of Joſeph. A thou mekenes / that arte the vertue of criſte / hou myche confoundeſt thou the pryde of my vanyte. For I can but litel / or more ſothely to ſpeke / onely hit ſemeth to me that I can / and ȝit now I may not holde my tonge: vnwyſly and with oute ſchame puttinge my ſelf forth and ſchewynge me as wiſe / and ſo redy to teche and liȝt to ſpeke / bot ſlowh to here. And criſte what tyme that he helde his pees ſo longe: and alſo hid hym ſelf fro the knowynge of men: whether he dredde ouȝte veyne ioye? What ſchulde he dredde veyne ioye that was in ſotheneſſe the ioye of the fader? But neuertheles he dredde this not to hym ſelf / bot to vs: the whiche he knewe wele had nede to be adredde of that veyne ioye. And in that he ſpake not with his mouth / he tauȝt vs in dede: and

℄ Bernardus.

℄ Nota contra praeſumptuoſos.

that thing that he tauȝte after by worde / nowe he ſpake by enſaumple ⁊ that is: Lerneth of me / for I am mylde and meke in herte. For of the ȝouthe of oure lorde in to this tyme of xxx^ti ȝere I here or rede but litel more. But now may he no lenger be hidde / ſithen he is ſo opounly ſchewed of the fader. Alle thiſe ben the wordes of ſeint Bernard in ſentence / confermynge that was ſeide bifore in the next chapitre ⁊ hou that oure lord Jeſu mekely hilde his pees in to this tyme / for oure doctrine to fle preſumpcioun and kepe perfiȝte mekenes. The which vertue ȝit here in his bapteme he ſchewed more growen than it was byfore ⁊ by ſouereyne loweneſſe openly ſchewed to his ſeruaunt / makynge hym worthy and grete and him ſelf as vnworthy and abiecte. And alſo in an othere poynt we mowe ſee his mekenes here growen ⁊ for in to this tyme / as it is ſeide / he lyued lowely as in idelneſſe and in abiectioun ⁊ but now he ſchewed hym ſelf openly as a ſynful man. For John preched to ſynful men to do penaunce / and baptiſed hem ⁊ and oure lord Jeſu cam among hem / and in her fiȝt was baptiſed as one of hem. And that was a ſouereyn poynte of mekenes namely in this tyme / whan he purpoſed to preche and ſchewe hym ſelf as goddes ſone. For as by weie of mannis reſoun he ſchulde haue dredde than of that lowe dede / leſte therby after whan he preched he ſchulde haue be in laſſe reputacioun and deſpiſed as a ſynful man and vnworthy. But therfore lafte not he that was maiſtre of mekenes to meke hym ſelf in alle manere of loweneſſe to oure doctryne and enſaumple / ſchewyng him ſelf thing that he was not in to deſpite and abieccioun of hym ſelf ⁊ bot we in contrarie manere ſchewen oure ſelf that we be not in to worſchippe and preiſynge of oure ſelf / for ȝif there be eny thing in vs of vertue that oweth to be preiſed

℄ De humilitate.

℄ Contra ſuperbiam.

that gladly we ſchewen and maken knowe. But oure defau3tes and treſpaces we helen and hiden / and 3it be we in ſothenes wicked and ſynfull: and thou3 it ſo be that we knowen oure ſelf as in oure owne fi3t vnworthy and ſynful / neuertheles we wolde no3t be holde ſo in the ℂ N. fi3t of othere. And in that is oure mekenes fer fro the perfite mekenes of Jeſu / as it was here and bifore ſchewed / and in alle his dedes he ſchewed it as that vertue that is moſte nedefulle to vs. Wherfore loue we it and beſy we vs principally in alle oure dedes to kepe it / not dredynge thereby to be the more vnable to profite of ℂ Nota. othere. For as he was in this tyme of his ſouereyn mekenes / in the vnderfongynge of his baptiſme taken of his ſeruaunt / ſchewed by witteneſſe of the fader / and tokene of the holy gooſt / verrey goddes ſone: ſo thou3 we make vs abiecte and lowe vs neuere ſo moche in oure owne fi3t and in other mennis / 3if we be able to profite to othere god wil make vs knowen in tyme as it is moſt ſpedful to oure owne mede and to other mennis profite. Amen.

℄ Explicit pars ſecunda et contemplacio pro die martis.

℄ Incipit pars tercia et contemplacio pro die mercurij.

℄Ca^m.xv^m. ℄ Of the faſtynge of oure lord Jeſu / and his temptacioun in deſerte / etc.

WHat tyme that oure lord Jeſu was baptiſed / as it is ſeide next bifore / anone he wente in to deſerte / and there vppon a hille that was fro the place of his bapteme aboute foure myle / and is cleped Quarentena / he faſted fourty dayes

and fourty ny3tes / no3t etynge or drynkynge: and / as the euangeliſte Marke telleth / his dwellynge was there with beeſtes. Now 3eue we here good entente to oure lord Jeſu ſpecially and to his dedes: for here he techeth vs and 3eueth vs enſaumple of many grete vertues: as in that that he is here ſolitarie / and faſteth / and prayeth / and waketh / and lieth and ſlepeth vppon the erthe / and mekely is conuerſaunt with beſtes. In the whiche proces ben touched foure thinges that longen ſpecially to gooſtly exerciſe and vertuous lyuynge / and that wonderfully helpen eche othere to gidre: that is to ſaie / ſolitarie beynge / faſtynge / prayere / and penaunce of the body. By the whiche we mowe come beſte to that noble vertue / that is clennes of herte: the whiche clennes we oweth ſouerenly to deſire / in alſo moche as it is mooſt nedefulle to vs / and comprehendeth in it ſelfe alle othere vertues / in manere that is to ſaye charitee / mekeneſſe / pacience / and alle othere vertues. And alſo it putteth away alle vices: for with vices / or with defaute of vertues / clannes of herte may not ſtonde and laſte: and therfore in that book that is cleped *Collaciones patrum* it is ſeide that all the exerciſe of a monke ſchulde be principally to gete and haue clenneſſe of herte: and no wonder / for there by a man ſchal deſerue to ſee god / as criſt hym ſelf witteneſſeth in the goſpel / ſeieng thus: Bliſſed be the clene in herte / for they ſchullen ſee god. And as ſeint Bernard ſeith: the clenner that a man is / the nerre he is god / and the more clerely ſeeth hym. Wherfore to geten and haue this noble vertue / that is to ſeie clenneſſe of herte / principally helpeth beſy and deuoute prayere / of the whiche we ſchul ſpeke after. But for as moche as prayere with glotonye / or with luſte and the likynge of the body / and ydelneſſe / is litel worth: ther-

℄ Nota bene proceſſum de iiij^or.

℄ Puritas cordis.

℄ Bernardus.

℄ Primum: Oratio.

¶ Secundum et tercium. ¶ Jeiunium et afflictio corporis.

fore it byhoueth that there be therwith faſtynge and bodely penaunce: and that with diſcrecioun / for bodily penaunce with oute diſcrecioun letteth alle goode werkes. Alſo for the kepynge and fulfillynge of alle tho thre forſeide thinges helpeth moche the ferthe: that is ſolitarie beynge / for with moche noyſe and turblynge prayer wil not wele and deuoutly be ſeide. And he that ſeeth and hereth many thinges ſchal ful harde eſkape vnclenneſſe of herte and offenſe of conſcience: for ofte ſithes deth entreth by oure wyndowes in to the ſoule. Wherfore thou that wilt be knytt goſtly to oure lord Jeſu criſt / and coueyteſt in clennes of herte to ſee god / by enſaumple of hym goo into ſolitarie place: and in alſo moche as thou maiſt / ſauynge thyn eſtate / fle the companye of fleſchely men: ſeke not by curioſite newe knowelecches and frendſchippes: fille not thyn eiȝen and thyn eeres with veyne fantaſies: for it was nouȝt with oute cauſe that holy fadres here bifore ſouȝten deſertes and other ſolitarie places fer fro the comoun converſacioun of men: and alſo it was nouȝt for not that they tauȝten and beden hem that dwelled in religious congregacioun that thei ſchulde be blynde / defe / and doumbe: and therfore alle that may lette and diſtourble reſte of ſoule flee as venemouſe to the ſoule. This ſolitarie beynge and this fleynge / as ſeint Bernard ſeith / is more vertuouſly in ſoule than in body: that is to ſaie / that a man in his entencioun / in deuocioun and in ſpirite / be departed fro the world and men / and ioyned ſo in ſpirite to god / that is a ſpirite and aſketh not ſolitarie beynge of body bot in manere and in tyme / as ſpecially in tyme of ſpecial prayer and alſo in other tyme / of hem that owen by wey of her degre to be ſolitarye / as recluſe and ſome religiouſe. And therfore ſeith the ſame ſeynte: Thou that art among many bodily / thou

¶ Nota de ſolitudine.

¶ Nota bene.

maiſt be ſolitarie and alone goſtly ȝif thou will not and loue not theſe worldely thinges that the comunalte loueth ꝛ and alſo ȝif thou deſpiſe and forsake tho thinges that alle men comounly deſiren and taken ꝛ alſo ȝif thou flee ſtryues and debates ꝛ and ȝif thou fele not with ſorwe thyn owne harmes / and haue not in mynde wronges done to the forto be avenged. And elles / thouȝ thou be allone and ſolitarie in body / thou art not allone trewely in ſoule : and generally in what manere companye of men that thow art conuerſaunt be warre ſpecially of tweie thinges / ȝif thou wilt be truly ſolitarie in ſpirite ꝛ that is that thou be noȝt a beſy and curious ſercher of othere mennis conuerſacioun / or elles a preſumptuouſe and temerarie demere of othere men. This is ſeynt Bernardes ſentence of ſolitarie beyng ꝛ by the whiche we mowe vnderſtonde that bodily ſolitude ſuffiſeth not with oute goſtly ꝛ but for to haue the goſtly the bodily helpeth ful moche / puttynge away occaſioun with outeforth that myȝte drawe the ſoule with ynneforth fro the onynge and knyttynge to hir ſpouſe Jeſu criſte. Wherfore that we mowe be ſo knytte to hym by grace / be we aboute with all oure wille and myȝte to folwe hym / that is to ſay in trewe ſolitarie beynge / as it is ſeide / and in deuoute prayere / in faſtynge and discrete bodily penaunce doynge. And furthermore in that that his conuerſacioun in deſerte was among beſtes / we haue enſaumple forto lyue ſymplely and bere vs lowely in what manere congregacioun we ben ꝛ and there with to bere paciently and ſuffre alſo hem that ſemen to vs as vnreſonable and beſtial in maneres and in lyuynge. And thus hauyng in mynde the manere of leuynge of oure lorde Jeſu criſt in deſerte ſo in penaunce tho xl dayes / euery criſten ſoule ouȝte ofte tyme viſite hym there by deuoute compaſſioun / and ſpecially in that tyme bygynnynge at the Epiphanie / whan he was baptiſed / in to

¶ Nota proceſſum.

¶ Nota.

xl dayes after / in the whiche he faſted and lyued there / as it is ſeide.

¶ De tempta-cione domini.

¶ But now furthermore as to his temptacioun. Whan tho xl dayes of his faſtynge were complete / oure lorde Jeſu hungred: and anon that falſe temptour / the fende / that was beſy aboute to knowe whether he were goddes ſone / cam to hym / and gan to tempte hym of glotonye and ſeide: ȝif thou be goddes ſone / ſeie that theſe ſtones be made and torned in to looues. But he myȝte not with his trecherie deceyue hym that was mayſter of truthe: for he anſwered hym ſo wiſely / that neither he was ouercome by the temptacioun of glotony and ȝit the aduerſarie myȝte not knowe that he deſired: for neither he denyed / ne affermed that he was goddes ſone / but concluded hym by auctorite of holy writt. And ſo haue we here enſaumple of oure lorde Jeſu to withſtonde the vice of glotonye: for there moſte we bygynne ȝif we wil ouercome othere vices / as the enemy comounly bygynneth therwith to aſſaile hem that taken hem to gooſtly lyuynge. Wherfore as it ſemeth he that is ouercome with that vice of glotonye / that while he is feble and vnmyȝti to ouercome and withſtonde other vices: as doctours ſeien in this place of the goſpell / that bot glotonye be firſt refreyned / man trauailleth in veyn aȝenſt othere vices.

¶ Prima temptacio: De gula.

¶ De abſti-nencia / et contra gulam nota plenius infra c°. xxiiij°.

¶ Afterward the deuel toke hym vppe and bare hym in to Jeruſalem / that was fro that place aboute viij myle as men ſeien / and there he ſette hym vppon the pynacle of the temple where he tempted hym of veyne ioye / coueitynge to knowe as he didde bifore whether he were goddes ſone. But here was he alſo ouercome by auctorite of holy writte: ſo that he loſte fully his purpos: in that he hirte hym not as a man by pride / and hym ſelfe was neuere the wiſere of his godhede. And here haue we

¶ Secunda temptacio: De vana gloria.

enſaumple of pacience / conſiderynge the grete benignyte and pacience of oure lord Jeſu / that ſuffred hym ſelf to be handeled and borne of that cruel beeſt that hated hym and al that he loued.

¶ And after that tyme / as ſeint Bernard ſeith / the enemy ſeeng that he ſchewed no thing of the godhede / and ſuppoſynge therby that he was not god / tempted hym after as a man. At this thridde tyme whan he toke hym vp eſte and bare hym aȝen in to a ful hiȝe hille / by ſide the forſeide hille of Quarentena / as the ſpace of two myle / and there he tempted hym of auarice and therwith of ydolatrie. But therfore was he there opounly reproued and fully venquyſched and ouercome / as dyuerſe doctoures tellen that expownen more pleynely thiſe temptaciouns and this goſpelle: and therefore we paſſen ouer the ſhortlyere here / as we done in othere expoſiciouns / ſtandinge princi-pally in meditaciouns / as it was ſeide at the bigynnynge of this book.

¶ Tercia temptacio: De auari-cia.

¶ ȝif we take then here good hede hou oure lord Jeſu was handeled and tempted of the enemy / we ſchulle not wondre thouȝ we wrecches be ofte ſithes tempted: for not only he was tempted in thiſe thre tymes / but alſo / as Bernard ſeithe / in other dyuerſe tymes / as the apoſtil ſeith that he was tempted in all manere temptacioun that longeth to the infirmyte of man / with oute ſynne.

¶ Nota de tempta-cione ſufferenda.

¶ Ad hebreos quarto.

¶ Furthermore whan the enemy was fully ouercome / and gone awey / aungels come and ſerued and myniſtred hym. But here take we now good hede and byholde ynwardly oure lord Jeſu etynge allone and the aungelles aboute hym: and thynke we deuoutly be ymaginacioun tho thinges that folowen here after / for thei ben ful faire and ſtiringe to deuocioun. And ſo firſte we mowe aſke what manere of mete it was that the aungeles ſerued hym

¶ Medita-cio deuota.

of after that longe faſte. Here of ſpeketh not holy writt: wherfore we mowe here ymagyne by reſoun and ordeyne this worthy feſte as vs liketh / nou3t by errour affermynge / bot deuoutly ymagynynge and ſuppoſinge / and that after the comoun kynde of the manhede: for 3if we take hede and ſpeke of his my3t after the godhede there is no queſtioun / for it is no dowte that he my3te make what that hym leſte / and alſo haue of thoo that bene or weren made at his owne wille. But we ſchulle not fynde that he vſed this my3t and this powere for hym ſelf / or for his diſciples in her bodily nede / but for the peple to ſchewe his godhede. We reden that at tweie tymes he fedde hem myraculouſliche / in grete multitude / of a fewe loues and fiſches. But of his diſciples is writen that in his owne preſence they plucked eres of corne and eten hem for honger / as it ſchal folwe here after. Alſo what tyme he hym ſelf was wery of the wey / and ſatte vppon the welle / ſpekynge with a womman Samaritane / we reden not that he made mete forto ete / but that he ſente his diſciples in to the citee to bygge her mete: and ſo it is not lickely at this tyme after his faſte and bodily honger he purueiede his mete by myracle / ſithen in this tyme he ſchewed only his manhede. And alſo there was no peple there forto worche myracle to her edificacioun as comounly he didde / bot only aungels weren there preſent. And ſithen in that hille was none dwellynge of men / ne mete redy di3te / we ſchulle ſuppoſe that aungelles brou3ten hym mannis mete al redy di3t fro another place / as it byfel to the prophete Daniel. For as holy writt telleth what tyme daniel was putte in to pitte of lyouns / and abakuc / another prophete / bare mete to his reperes on the felde / goddes aungel took hym vp by the here of his hede and bare hym fro thens in to Babiloyne to Daniel forto be fedde

with that mete / and after anone he was borne aȝeyne. And ſo in that manere leten vs ymagyne here and with goſtly merthe / as it were / rehetynge oure lord Jeſu at this mete: and alſo hauynge in mynde ſpecially his dere moder / thynke we deuoutely in this manere. What tyme Sathanas was reproued as a falſe temptour and ouȝterly dryuen away / holy aungeles in grete multitude commen to oure lorde Jeſu after his victorie / and fallynge doun to the erthe deuoutely honoured him and ſalued hym as her lorde and almyȝty god: and oure lorde benignely and ſwetely toke hem vp and enclynynge to hem with his hede / as it were knowelechynge him ſelf verray man / and in that ſomewhat laſſe and lowed fro aungelles. And then ſpeken the angeles and ſeiden thus: Oure worthy lorde / ȝe haue longe faſted and it is nowe tyme to ete: what is ȝour wille that we ordeyne for ȝow? And than he ſeide: Gooth to my dere moder / and what manere of mete ſche hath redy bringe it to me: for there is no bodily mete ſo likynge to me as that is of hir diȝtinge. And anone tweyne of hem goynge forthe ſodeynely weren bifore hir / and with grete reuerence gretynge and ſaluynge hir on hir ſones byhalue / tolden hir meſſage. And ſo of that ſymple mete that ſche hadde ordeyned to hir ſelfe and Joſeph the aungels token with a lof and a towaile and othere neceſſaries and brouȝten to Jeſu / and perauenture therewith a fewe ſmale fiſches that oure ladye hadde ordeyned then / as god wolde: and ſo therwith the aungels comynge ſpradden the towayle vppon the grounde and leiden brede theron / and myldely ſtoden and ſeiden graces with oure lord Jeſu / abidynge his bliſſynge and til he was ſette.

¶ Meditacio deuota.

¶ Now take good entente here / ſpecially thou that art ſolitarie / and haue in mynde whan thou eteſt thy mete

¶ Vide recluſe and ſolitarie.

allone / as with oute mannis felawſchippe / the manere of this mete and how lowely oure lord Jeſu ſitteth downe to his mete on the bare grounde / for there had he neither banker ne kuſchyne. And take hede how curteyſely and how ſoburly he taketh his mete: not withſtondynge his hunger after his longe faſte. The aungeles ſerued hym as her lorde / perauntre one of brede / another of wyne / another di3te fiſches / ſome ſongen in the ſtede of mynſtralcie that ſwete ſong of heuene: and ſo they reheteden and conforted her lorde / as it longed to hem / with myche ioye menged with compaſſioun. This felauſchip haſt thou / thou3 thow ſee hem nou3t / whan thou eteſt allone in thy ſelle / 3if thou be in charite / and ſpecially whan thou haſt thyn herte to god / as the oweth to haue after the biddyng of the apoſtil: the which ſeith to vs / that whether we eten or drinken or eny othir thing doo / all we ſchull doo in the name of oure lorde / the whiche name Jeſu we ſchullen algate bliſſe and thonke hym in herte haue we moche / haue we litel: haue we gode / haue we badde. And ſo ete oure mete / thou3 we be allone / as they we ſei3en bodily tho bleſſed aungelles that ben preſent goſtly. And here with hauynge ynward compaſſioun of oure lorde Jeſu / and byholdynge in mynde hym that is all-my3ty god / ſouereyn lord and makere of all the worlde / that 3eueth mete to all fleſchely creatures / ſo meked and in manere neded to bodily mete and therwith etynge as an other erthely man: myche ou3te we to loue hym and thonke him / and with a glad wille take penaunce and ſuffre diſeſe for hym that ſo myche ſuffred for vs.

℄ Furthermore as to the proceſſe. Whan oure lord Jeſu hadde eten and ſeide graces / that is to ſeie thonkynge the fader in his manhede of that bodily refeccioun / he badde the aungelles bere a3en to his moder that was laſt /

tellynge hir that he ſchulde in ſchort tyme come to hir aȝen. And whan thei hadden doo as he badde and were comen aȝeyn / that was in ful ſchort tyme / he ſpake to hem alle the aungeles that there weren / and ſeide: Gothe aȝeyn to my fader and to ȝoure bliſſe / and recommendeth me to hym and to alle the court of heuene: for ȝit it byhoueth me to doo my pilgrymage awhile here in erthe. And anon therewith they fallynge doun to the erthe and deuoutly aſkynge his bliſſynge: after he hadde bleſſed hem / wente vp aȝeyne to heuene / tellynge there theſe tidynges of his gracious victorie: and therof was all the bleſſid courte reioyſſhed and fulfilled in myrthe and thonkynge of god. And thus and in this manere we mowe ℂ Nota. thynke and ymagyne the forſeide proces to ſterynge of oure deuocioun / as by wey of meditacioun. In the whiche proceſſe ben many gode notabilitees touchynge temptacioun of man in this worlde: of the whiche ſeynt gregory and other doctoures ſpeken in the expoſicioun of this goſpell *Ductus eſt Jeſus in deſertum* / and ſpecially Criſoſtome in *inperfecto*: the which / for they ben ſufficiently writen / not onely in latyn but alſo in engliſche / we paſſen ouer at this tyme.

ℂ Spekynge ferthermore of the tornynge aȝeyn of oure lord Jeſu home to his moder at Naȝareth. And than whan he went downe fro that hille and came to Jordane / John Baptiſte / as ſone as he ſawh hym come to warde hym / with his fynger put to warde hym / ſchewed hym / and ſeid: Lo / the lomb of god! Loo / he that doth awey the ſynnes of the world! He it is vppon whom I ſawe the holy gooſt reſte what tyme I baptiſed hym. Afterwarde alſo / an othere day / whanne John hadde ſchewed hym as he didde firſt / Andrewe and Petre with othere diſciples ſpeken with hym and hadden a bigynnynge of his knowe- ℂ De redditu domini a temptacione.

leche / as John telleth in his goſpelle. After warde oure lord Jeſu lafte that contrey and toke the wey to warde galilee til he came to his moder at Naȝareth ꝛ whom we ſchulle alſo folwe here by compaſſioun of his grete trauaille all that longe wey of lxxiiij myle / as it was ſeide bifore. And what tyme that he was comen home and his moder hadde the ſiȝt of hym / none wonder thouȝ ſche was glad and joyeful in ſo moche that there may no tunge telle: wherfore anon ſche roos and clippynge and kiſſynge hym welcomed hym home / and thonked the fader of heuene that had brouȝt hym ſauf to hir ꝛ but therwith byholdynge his face lene and pale ſche had grete compaſſioun ꝛ and he aȝenwarde reuerently enclynand did hir worſchippe as to his moder / and alſo to Joſeph as to his trowed fader. And ſo dwelled he with hem / as he did byfore / mekely ꝛ bot in an othere manere of leuynge / as by ſchewynge with outeforth of his perfeccioun more and more / as it ſchal ſewe here after. But for alſo moche as it were long werk and perauenture tedyouſe / bothe to the rederes and the hereres here of / ȝif alle the proceſſe here of the bleſſed lyf of Jeſu ſchulde be writen in Engliſche ſo fully by meditaciouns as it is ȝit hiderto after the proceſſe of the book bifore nempned of Bonauenture in latyne ꝛ therfore here after many chapitres and longe proceſſe / that ſemeth litel edificacioun inne as to the manere of ſymple folk / that this book is ſpecially writen too / ſchal be lafte vnto it drawe to the paſſioun ꝛ the whiche with the grace of Jeſu ſchal be more pleynly contened as the mater that is moſte nedefulle and moſte edifienge and bifore onely tho materes that ſemen moſte fructuous: and the chapitres of hem ſchullen be writen as god wole ȝeue grace. Wherfore / as the ſame bonauenture biddeth / thow that wilt ſele the ſwetneſſe and the fruyte of thiſe meditaciouns /

¶ Nota bene pro ordine capitulorum et modo ſcribendi in ſequentibus.

¶ Bonaventura in capitulo proximo ſequenti quod hic omittitur

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take hede al gates and in all places / deuou3tly in thy mynde byholdynge the perſone of oure lorde Jeſu in alle his dedes: as whan he ſtant with his diſciples and whan with othere ſynful men: and whan he precheth to the peple and hou he ſpeketh to hem: and alſo whan he eteth or taketh other bodily ſuſtenaunce: and alſo whan he worcheth myracles: and ſo forth / takynge hede of alle his dedes and his maneres / and principally by-holdynge his bliſſed face / 3if thou kunne ymagyne it: that ſemeth to me moſte harde of alle othere / but as I trowe it is moſte likynge to hym that hath grace there offe. And ſo what tyme that ſinguler meditaciouns bene not ſpecified / this general ſchall ſuffice. Amen.

quia hic videtur fructus eiuſdem cum ſequenti capitulo. ¶ Ca^m. xvij^m. Bonaventura de apparicione Chriſti in ſynagoga notata in capitulo ſequenti.

¶ How oure lord Jeſu bygan to teche / and gadre diſciples.

¶ Ca^m. xvj^m.

AFter that oure lorde Jeſu was comen home a3eyne to Na3areth fro his baptiſme and his tempta-cioun / as it is ſeide / he bygan litel and litel to ſchewe hymſelf and to teche priuely and in party: for as openly and fully we red not that he toke vppon hym the office of prechynge al that 3ere folowynge: that is to ſay vnto that tyme that he wrou3t the firſte myracle at the weddynge / that was that ſelf day twelf monthe that he was baptiſed. And thou3 he or his diſci-ples precheden in the mene tyme otherwhile: neuertheles it was not ſo fully / ne ſo cuſtomably done byfore that John Baptiſte was taken and enpriſoned as after. And in that he 3af vs enſaumple of a wonderfull mekenes whan / touchynge the office of prechinge / he 3af ſtede to John / that was myche laſſe and with oute compariſoun more vnworthy than he. And ſo we mowe ſee that he bigan not with boſte and blowynge / as many done / bot with mekenes litel and litel.

¶ Wherfore vppon a ſabbaoth day / whan he was come in to the ſynagoge / as he was wont to doo with othere as in the chirche of Jewes / he roſe vp forto rede in the manere of a mynyſtre or a clerke: and whan there was take hym the book of the prophete yſaye / he torned to that place where it is writen / and ſo he radde in this manere: The ſpirite of oure lorde hath reſted in me: wherfore he hath anoynted me / and forto preche to pore he hath ſent me. And than whan he hadde cloſed the boke and taken it to the ſeruaunt / he ſatt doun: and than he ſpake furthermore and ſeide: This day is this ſcripture fulfilled in ȝoure eres.

¶ Now take we hede of hym: how mekely at the bygynnynge he takith vppon hym the office of a redere / as it were a ſymple clerk: firſt with a benigne and lowely chere redinge / and after expownynge it mekely of hym ſelf / and ȝit not opounly expreſſynge or nempnynge hym ſelf whan he ſeith / This day is fulfilled this ſcripture / as who ſeie: I that rede this this day / am he of whom it ſpeketh. And the eiȝen of alle that were in the ſynagoge were ſette beſily in hym: and alle they wondreden of the wordes of grace that ȝeden out of his mouthe: and no wonder / for he was ſouereynly fayre and alſo moſte eloquente / as dauid ſeith to hym of bothe: Thow art faire in ſchap / paſſynge the children of men: and grace is ſchedde in thy lyppes / &c.

¶ Speciosus forma prae filijs hominum.

¶ De vocacione diſcipulorum.

¶ Joannes primo capitulo.

¶ Luc. v^to.

¶ Furthermore alſo oure lord Jeſu / beſienge hym aboute oure ſauacioun / began to clepe and to gadre to hym diſciples: and ſo he cleped peter and Andrewe thre tymes: Firſte tyme whan he was aboute the water of Jordane / as it was ſeide bifore / and then they comen ſumwhat into his knoweleche / bot they folwed not hym: the ſecounde tyme he cleped hem fro the ſchippe whan they weren aboute to take fiſche / as luke telleth: but than thouȝ thei

herden his doctrine and folowed hym / neuertheles they thouȝten at that tyme to torne aȝeyne to hir propre goodes: the thridde tyme / as Matheu telleth / he cleped hem fro the ſchippe / whan he ſeide to hem: Cometh after me / for I ſchal make ȝow fiſcheres of men: and than laſte they her nettes and ſchippe and fader / and folowed hym. Alſo in tho two laſte tymes he cleped James and John / as in the ſame places is made mynde of hem / with petre and Andrewe. Alſo ſpecially he cleped John fro the bridale / as ſeynt Jerome ſeithe: but that is not expreſſed in the text of the goſpelle. Alſo he cleped ſpecially Philippe: and alſo in another place Mathewe the publicane. Bot of the manere of clepynge the remenaunt it is not expreſſly writen / ſaue that luke maketh mynde of the twelue apoſtles choſen and nameth hem alle.

℔ Matt. iiij^to et Marc. j^o.

℔ Luc. vj^o.

℔ Now take we here entente to the manere of hym in this clepinge and gederinge of his diſciples / and of his conuerſacioun with hem: hou louely he ſpeketh to hem / and how homely he ſcheweth hym ſelfe to hem: drawynge hem to his loue withynneforthe by grace and withoute-forthe by dede: famylierly ledynge hem to his moder houſe / and alſo goynge with hem often to her dwellynges / techynge and enfourmynge hem: and ſo in alle other manere beinge as beſy aboute hem / and with as grete cure as the moder is of hir owne ſone. In ſo moche that / as it is writen / ſeint peter tolde that what tyme he ſlepte with hem in any place it was his cuſtome to riſen vp in the ny3t / hem ſlepynge / and ȝif he fonde eny of hem vnhiled / priuely and ſoftely hele hym aȝen: for he loued hem ful tenderly / knowynge what he wolde make of hem. As thouȝ it ſo were that thei were men of rude and buſtous condiciouns and of ſymple lynage / neuertheles he thouȝte to maken hem princes of the world / and cheueteynes

℔ Medita-cio.

℔ Nota benignam curam Jeſu.

of alle criſten men in goſtely bataille / and domeſmen of othere.

¶ Here alſo lete vs take hede of what manere of peple bygan the feith and the grounde of holy chirche: as of ſuche ſymple fiſcheres / pore men and vnlerned / for oure lorde wolde not cheſe herto grete clerkes and wiſe men / or myȝti men of the world / leſte the grete dedes that ſchulde after be done by hem myȝte be aretted to her worthynes: but this he reſerued and kepte to hym ſelf / as it was reſoun / ſchewynge that only in his owne godeneſſe and myȝt and wiſdome he bouȝte vs and ſaued vs: bliſſed be he with outen ende / Jeſu. Amen.

¶ Cam. xvijm.

¶ Of the miracle done at the bridale of water torned in to wyne.

BYfelle that day twelfmonthe that oure lorde Jeſu was baptiſed / as it is ſeide / there was made a bridale in the contre of Galilee / in a place that was cleped the Cane: of the whiche bridale there is dowte whos bridale it was / but we at this tyme ſchullen ſuppoſe / after the comoun opinioun / that it was of John the euangeliſte / as ſeint Jerome alſo telleth in the prologe of the goſpelle of John. At the whiche bridale oure lady Jeſu moder was / as ſche was the eldeſt and moſt worthy of the thre ſiſtres: and therfore ſche was not beden and cleped thider as othere ſtraungeres weren / but ſche was there in hir ſiſtres houſe / homely as in hir owne hous / ordeynynge and myniſtrynge as maiſtreſſe therof. And that we mowe vnderſtonde by thre evydences of the proceſſe of that goſpelle: firſte / by that the goſpell ſeith firſte: That the moder of Jeſu was there: and after / that Jeſu and his diſciples weren cleped or bidden therto. And ſo as we ſuppoſe it byfelle that

¶ Nota nupcias Johannis euangeliſte.

¶ Prima euidencia.

¶ Proceſſus.

what tyme oure lady ſiſtre Marie ſalome / the wyf of ȝebede / ſchapte to wedde hir ſone John / ſche ȝede byfore to oure lady to Naȝareth / that was fro the Cane aboute foure myle / ſeienge that ſche wolde make a bridale to hir ſone John: and ſo than oure lady went with hir to ordeyne therfore certeyne dayes bifore: ſo that whan othere geſtes were beden / ſche was there all redy and homely bifore. The ſecounde euydence is that ſche knewe the defaute of wyne: wherfore it ſemeth that ſche ſatte not at that mete as othere geſtes that weren beden / bot that ſche ȝede aboute mynyſtrynge as one of hem that delyuereden mete and drynke and othere neceſſaries: wherfore ſche perſayuede by tyme and ſawh the defaute of wyne / and tolde priuely hir ſone therof / for helpe and remedye: and that myȝt ſche not haue doo ȝif ſche hadde ſitten amonge othere wymmen but ſche hadde riſen fro the borde / that is not ſemely to be: and alſo it is not to leue that ſche that was vertuouſly ſchameſaſt ſatte by hir ſone amonge men. Wherfore it foloweth that ſche ſat not as a geſte / but mynyſtered / as it is ſeide byfore. The thridde euydence hereof is that ſche badde the ſeruauntes forto goo to hir ſone / and that thei ſchulde doo what he bad hem doo: and ſoo it ſemeth that ſche was ouer hem / and that the bridale was gouerned by her: and therfore ſche was beſy that no defauȝte were thereat.

℄ Secunda euidencia.

℄ Tercia euidencia.

℄ Wherfore we mowe take hede and vndirſtonde the manere of this bridale and the proceſſe of the myracle theratte thus: firſte / we ſchulle byholde oure lord Jeſu etynge there amonge hem as an other comoun man / and that ſittynge in the loweſt place and not amonge the grete and moſte worſchipfull geſtes abouen / as we mowe vnderſtonde by this proceſſe: for he ſchulde after teche this leſſoun of the goſpell: Whan thou art biden to the bridale /

℄ Nota de humilitate domini Jeſu.

or to the feſte / ſitte and take thy ſtede in the loweſt place / &c. And for alſo moche as he wolde firſte doo in dede that he ſchulde after teche by worde / therfore he wolde not take the firſte and the principal ſete in manere of proude men / but rather the loweſt amonge ſymple men. Here with alſo byholde we oure lady his moder beſy that al thing were wele and couenably done / tellynge the ſeruauntes and the mynyſtres hou thei ſchulde ſerue and where of. And ſo after whan it drowh towarde the ende of the feſte / they comen to hir and ſeide: There is na more wyne. And ſche anſwerde: Abideth a litell and I ſchal gete ȝow to haue more. And ſche wente out of the chambre in to the halle to hir ſone Jeſu / that ſatte at the bordes ende nyȝe the chaumbre dore / and rowned hym in the ere and ſeyde: My dere ſone / they haue na more wyne: and ſche this oure ſiſtre is pore: wherfore I ne woot where we ſchulle haue more. And thanne Jeſu anſwered and ſeide: What is that to me and to the / womman? This ſemeth a harde and a boiſtous anſwere as to his moder: but neuertheles it was ſeide by myſterie / and for oure techinge / as ſeynt Bernard ſeith / and as it ſchal be tolde after the proceſſe. But of this harde and ſtraunge anſwere as to ſemynge / his moder was nouȝt deſtourbeled ne in deſpeire: but / fully triſtynge in his grete goodneſſe and benignyte / ſche wente aȝen to the ſeruauntes and ſeide to hem: Gooth to my ſone Jeſu / and what ſo euere he ſeithe or biddeth ȝow doo / dooth. And than at the biddynge of oure lord they ful filleden the ſtenes / that there were / ful of water: and anone at his bliſſynge all the water of hem was torned in to wyne. And than he bad hem drawe there of and bere to the Architryclyne / that is to ſeie the moſte worthy perſone of alle the geſtes in that houſe. In the whiche biddynge we

¶ Bernardus.

¶ Notabilis.

mowe ſee firſt the diſcrecioun of oure lorde in that he ſente that wyne firſt to the moſt worſchipful man. Alſo we mowe ſee herby that oure lord ſat fer fro him / in that he ſeide: Bereth to the architriclyne / &c. ⁊ and ſo ſithen he ſatte in the hiȝeſt place / it ſemeth that oure lord ſatte in the loweſt place / as it was ſeide bifore. And whan he hadde taſted the wyne and preiſed it / and he and othere drunken therof / the myniſtres that knewen hou it was made tolden openly the myracle ⁊ and than his diſciples bileueden in hym more ſadly as for the firſte myracle thei ſeien doon bifore hem: and ſo in that Jeſu ſchewide his bliſſe and his godhede.

℄ Afterward / whan the feſte was al done / oure lord Jeſu cleped John by hymſelf and ſeide: Leue this womman that thou haſt take to thy wyf / and folowe me ⁊ for I ſchal brynge the to a better and more perfiȝte weddynge than this is. And anon with oute more John lafte his wyf there and folwed Jeſu.

℄ In the forſeide proceſſe we mowe note many thinges to oure doctrine and edificacioun: firſte / in that oure lorde Jeſu wolde come and be preſente at the bridale and weddynge / he ſcheweth vs that matrimoyne and fleſchly weddynge is leueful and ordeyned of god ⁊ but in that he cleped John therfro he dooth vs to vnderſtonde that goſtly matrymoyne is moche more worthy and perfyte. Alſo in that harde anſwere and ſtraunge / as to ſemynge / that he ȝaf to his moder whan he ſeide: What is that to me and to the / womman? As ſeynt Bernard ſeith / he tauȝte vs that ben religious and haue forſake the worlde not to be to beſy and haue grete care aboute oure fleſchely parens / ſo that her nede lette not oure gooſtly exerciſe ⁊ for alſo longe as we ben of the worlde / ſo longe we ben in dette to oure parens ⁊ but after we haue laſt

℄ Nota pro religiosis.

℄ Bernardus in ſermone de epiphania vj° vel vij°.

it and forſake oure ſelf / myche more we be free and delyuered of the beſyneſſe of hem. And ſo we fynde writen that there came vppon a tyme to an heremyte / or a monke that had forſake the worlde and lyued ſolitarie in deſerte / his owne fleſchely brother / preienge hym of his helpe in a certeyne nede touchynge the worlde: and he bad hym goo to here other brothere that was dede longe bifore. And than he wondred of that biddynge and ſeide that he was dede / as he knewe wele: the monke anſwered and ſeide that ſo was he dede to the worlde. And ſo tauȝt vs oure lord Jeſu / that we that haue forſake the worlde ſchulde not be beſy aboute oure parens and fleſchely frendes ouer that that the religioun aſketh / whan he anſwered to his moder / and namely to ſuche a moder / ſeienge: What is that to me and to the / womman? An othere vnderſtondynge is in thiſe wordes / the whiche doctoures comounly tellen / and therfore we paſſe ouer that at this tyme.

¶ Narracio.

¶ Furthermore we haue here techynge of pacience and hope in the dede of oure lady that lafte not for that ſtraunge anſwere / as it ſeide bifore. And ſo what tyme we clepen to Jeſu for helpe at oure nede / bodily or gooſtly: thouȝ we fynde it not anone / bot rather hardeneſſe and contrariete / we ſchulle not leue therfore to calle vppon hym by goode hope: til thoruȝ his mercy and grace the vnſauery water and colde of aduerſitie and penaunce be torned in to wyne and conforte and gooſtly likynge.

¶ De paciencia et ſpe.

¶ Nota.

¶ After this miracle was done oure lorde Jeſu / willynge and purpoſynge ſo forthe to worche and preche opounly for the ſaluacioun of man / he wente fro that place with his moder and his diſciples in to capharnaum byſide Naȝareth / and after a fewe dayes aȝeyne home to Naȝareth / ledynge

¶ Proceſſus.

his moder by the weie: and folowynge his diſciples and beſily herynge his wordes and his techynge: for he was not ydel / but euer didde and wrou3t good or tau3te and ſpake to edificacioun: and ſo doo we in his name / that bleſſed be with outen ende. Amen.

¶ Of that excellent ſermoun of oure lord Jeſu in the hille. ¶ Ca^m. xviij^m.

WHan oure lorde Jeſu had choſen and gadered his diſciples / as it is ſeide / willynge to teche hem and enforme hem the perfeccioun of the newe lawe / he ladde hem vp in an hille / that is cleped Thabor / aboute two myle fro Na3areth after the comoun opinioun: and there he made to hem a longe ſermoun and full of fruyte / the whiche as ſeynt Auſtyn ſeith in the byginnynge of his book that he made of that ſame ſermoun: It conteneth all the perfeccioun of criſten lyuynge: for in that ſermoun he tau3te hem firſte whiche men ben bleſſed of god and worthy to haue his bliſſe. Alſo he tau3te hem the trewe manere of prayere / of faſtynge / and of almeſdede / and othere vertues longynge to the perfite lyf of man: as the texte of that goſpelle opounly telleth / and dyuers doctoures and clerkes expownen it ſufficiently: the whiche proceſſe we paſſen ouer here / for as moche as it is writen bothe in latyn and in engliſche in many othere places: and alſo it were ful longe proceſſe to touche alle the poyntes thereof here as by manere of meditacioun. Wherfore at this tyme we ſchulle ſpecially note that oure lorde bygan this ſermone firſte at pouerte / doynge vs to vndirſtonde that pouerte is the firſte grounde of all gooſtly exerciſe: for he that is ouerleide and charged with temporel goodes and worldely richeſſes may not frely and ſwiftly folowe criſt / that is

¶ Auguſtinus de ſermone domini in monte.

¶ Nota de paupertate.

the myrour and enſaumple of pouerte: namely he that hath his likynge and his affeccioun vndir thiſe worldely goodes / for he is not fre / but thralle and as in bondage of hem. For of that thing that a man loueth inwardely and by affeccioun he is made wilfully thralle and ſeruaunt: and therfore is the pore man bleſſed: that is to ſay / he that ynwardely loueth no thing but god or for god / and therfore he deſpiſeth alle othere worldely thinge for god / for in that is he knytte to god as for the more parte. Wherfore ſeith ſeynt Bernarde in a ſermone / that pouerte is a grete fethere / or a grete wynge / thoruȝ the whiche a man fleeth ſo ſone into the kyngdome of heuene. For as to othere vertues that folowen in this place of the goſpelle / the mede of hem is byhiȝt forto come as in tyme that foloweth after. Bot to the vertue of pouerte / it is nouȝt only byhiȝte forto come / but as in tyme that is now preſent it is ȝeuen of criſt by the forſeide wordes at the bygynnynge of his ſermone / that ben theſe: Bleſſed ben they that ben pore in ſpiryte: for her mede is the kyngdom of heuen. Loo / he ſeith not: Here mede ſchal be / bot as now: Here mede is. Alſo thei that ben not only pore / but pore in ſpirite ben bleſſid: for thereynne ſtant the vertue of pouerte. And he is pore in ſpirite that hath litel of the ſpirite of pride / that is comoun to mankynde by the firſte ſynne / as a man is cleped pore worldely that hath litel of worldely goodes.

℔ Bernardus in ſermone quarto de Aduentu.

℔ N.

℔ Contemplacio. ℔ But now leuynge this matere torne we vs to the manere of contemplacioun / byholdynge oure lord Jeſu hou lowely and mekely he ſitteth vppon that hille and his diſciples aboute hym / and with hou louely and ſad chere he ſpekith tho wordes ful of edificacioun / and techeth that noble leſſoun of ſouereyn perfeccioun: and alſo how mekely and how entently his diſciples byholden

his bliſſed face / and heren the ſwete wordes / and ſetten hem beſily in her mynde: and ſo haue they grete ioye and goſtely likynge / bothe in his ſpeche and in his ſiȝte: ℂ N. and ſpecially / as I hope / they were conforted in that noble ſchort prayere that he tauȝte hem amonge othere in that tyme / that is the *Pater noſter* / and that for the grete fruyte that thei feleden therynne / and alſo for the grete triſte and hope that they were putte ynne therby. For as we mowe wele ſuppoſe as to the firſte / that is the fruyte therof / not only they vnderſtode it aftir the lettre / but alſo therwith they hadden thoruȝ his grace the gooſtly vndirſtondynge eche parte and peticioun thereof: and ſithen therynne is conteyned the aſkynge of alle that vs nedeth to the body and to the ſoule / and that touchinge oure temporel lyf in this worlde and the lyf euerelaſtynge in another world / and alle comprehended in ſo ſchorte wordes / no wonder thouȝ they hadde grete likynge and comforte in that prayer by the grete fruyte that thei taſteden therynne. And ſo hauen alle thei that thoruȝ grace felen the gooſtly fruyte and the ſwete taſte therof. Alſo as to the ſecounde comforte in that prayere / that is triſte and hope: how myȝt her triſt and hope be more ſtabled and ſtrengthed than to ſe hym that all onely knewe what was nedefulle and ſpedefulle to hem to aſke / and that myȝt only ȝeue it hem? teche hem that peticioun by the whiche they myȝte not erre in her aſkynge / ne faille of her aſkynge? And ſo he that was domeſman made the libelle in her cauſe / aȝenſt the whiche he myȝte not ȝeue his dome and his ſentence. Alſo he that was lorde made the bille to his ſeruauntes / forto aſke onely thoo thinges that were nedeful to hem / and likynge to hem forto graunte: more comforte myȝte not be touch-ynge prayere and aſkynge in nede. And alſo more ouere

this comforte of this prayere was the more / for alſo moche as next byfore in the ſame place of ſermone he reproued the prayere of ypocrites and othere that weren not worthy to be herde: and ſo was the medecyne more comfortable and likynge / that the defaute and the ſekeneſſe was oponed and tolde bifore. All this comforte ſchulle we ſynde in this forſeide prayere *Pater noſter* / ȝif we ſeie it deuoutly and not in dedly ſynne: for oure lord Jeſu made not only this prayer to his diſciples that were that tyme ſpecially with hym in that hille / but alſo to vs and alle criſten men generally that ſchulde make here prayere to the fader of heuene in his name vnto the worldes ende. But the more harme is / here is myche peple diſceyued that leueth to moche this moſte worthy prayere and beſte by ſynguler deuocioun in othere priuate prayeres / or ſeienge it with oute deuocioun: as we mowe ſee alday many men and wommen berynge bedes with trillynge on the ſyngres and waggynge the lippes / bot the ſiȝt caſte to vanytees and the herte that only god knoweth / as it is to drede / ſette more vppon worldely thinges. Of the whiche manere of peple ſpeketh oure lord god by the prophete / and ſeith thus: This peple prayeth and honoureth me with hir lippes / bot her herte is fer fro me. But for alſo moche as this mater is ſpoken of in many othere tretys and bookes bothe in latyne and in Engliſche / and this prayer ſufficiently expowned / therfore we paſſen ouer more ſchortly at this tyme hereof. But one thing touchinge this prayer: ſothely I trowe that whoſo wil ȝeue his entent forto ſeie it with deuocioun / and hath an ynward deſire to the goſtly vnderſtondynge therof / ſettynge his herte therto alſo myche as he may whan he ſeith it bothe yn comune and in priuete / he ſchall thoruȝ grace by proceſſe of tyme ſynde ſo moche comforte

℔ Populus hic labiis me honorat.

℔ Nota experiencia orationis Pater noſter.

therynne that there is non other prayer made of man that ſchall be to hym ſo ſauery and ſo effectuele in what ſo euere he nede / or caſe he be ſtirede ſpecially to praye for remedie and help to god :- and ſo ſchal he fynde in his ſoule whan god wil ȝeue his grace with grete likynge dyuerſe vnderſtondynge thereof moſte pertenent to his deſire / and that othere than is writen in the comoun expoſicioun thereof / or perauenture than he can telle. But myche folk / as ſeruauntes and hirde men / haue more wille to praye for ſpecial mede that they coueiten here / than as trewe ſones for the loue and the pleſynge of oure fader / god of heuene :- and ſo they ſetten more here likynges and beſyneſſe in a priuate prayer / made of man / to oure lady or to othere ſeyntes of heuene / than thei done in this general prayer / made of god hym ſelf :- the whiche with outen dowte is moſte pleſynge to hym and moſt ſpedful to vs :- and therefore thei ben diſceyued in many maneres. I ſpeke not here of the pſauter and the ſeruiſe in holy chirche. Neuertheles alſo othere deuouȝte prayeres made to god and to oure lady and to othere ſeyntes of heuene bene gode to ben ſeide after that the deuocioun of men is ſtired to ſeie hem in couenable tyme / ſo that they ſette not her affeccioun the laſſe vppon this moſte worthy prayere / *Pater noſter* / as myche folk in the ſeienge of othere priuate prayeres ſetten al her entent and ſpeken hem with grete deuocioun :- bot in the ſeienge of the *Pater noſter* thei ben to necligent and rablene it forth with oute deuocioun: and that maketh oſte ſpecial mede temporel / that thei hopen forto haue by the ſeienge of ſuche priuate prayeres :- as to ouercome her enemyes / or be kepte fro fire / or water / or ſodeyne deth / and othere bodily peryles. But that is a grete folie to triſte vppon by the ſeienge of eny prayeres with outen

riȝtwis lyuynge: and alſo men ſchulde not deſire ſuche ſpecial temporelle medes / but only as it is the wille of god / that al onely knoweth what is ſpedefulle to vs / and that with outen doute ſchal gete vs moſte effectuely of eny other prayer the *Pater noſter* / ȝif it be ſeide trewely with deuocioun: and ſpecially by that peticioun and aſkynge: *Fiat voluntas tua ſicut in celo et in terra* / that is to ſaie: Oure fader in heuen / thy wille be done in all thing / as in heuene ſo in erthe. And ſo ȝif it be beſte to vs forto be kept fro fire / or water / or ſodayne deth / or any other bodily perile / with outen doute oure fader of heuene / god / wille ȝeuen it vs after the forſeide peticioun with riȝtwys lyuynge / and elles not / ſaye we neuere ſo manye ſuche priuate prayeres. For as we rede al day of dyuerſe martires and ſeyntes / that ſome weren brent / ſome drowned and in other dyuerſe maneres putte to ſchameful deth as to the worlde: and that was beſte to hem and encreſe of here ioye in the bliſſe of heuene: wherfore it hadde be a grete open folie to hem / as we wele mowe wete / to haue prayed forto be kepte fro ſuche bodily harmes or periles. And as anemptes ſodeyn deth / it is ſpedefulle to many men forto haue ſuche deth ſchameful to mannis ſiȝte / as ſeynt gregory telleth by enſaumple of the prophete Abdo / that was weryede of the lyoun / that god purgeth often tyme here riȝtwys men by ſuche ſchameful deth: for as holy writte witneſſith ſothely: The riȝtwiſ man ȝif he be ouercome by eny manere of bodily deth / his ſoule ſchal be ſaued / and he ſette in reſte euere laſtynge. Amen. Neuertheles we praien ofte and that leefully to be kepte fro ſodeyn dethe: bot that is vnderſtonden that we be not combred with dedly ſynne / thereynne to die with oute repentaunce of herte and ſchrifte of mouthe: and therto / as I hope / is moſte beſte and

℔ Juſtus ſi morte praeoccupatus fuerit.

effectuele prayere the *Pater noſter* / ſpecially in the tweyne laſte peticiouns and aſkynges thereof / by the whiche we prayen all myȝty god / fader of heuene / that he ſuffre vs not to falle and to be combred with temptacioun of dedely ſynne / but that he kepe vs and delyuere vs fro all wickedneſſe. Amen.

℄ Et ne nos inducas in temptationem / ſed libera nos a malo.

℄ And though it ſo be that the mater of this worthy prayere be ſo plentevous / and alſo the deſire of the writer hereof were to ſpeke more thereof / neuertheles for it is writen in ſo many othere places as I hope ſufficiently / and alſo for the grete proceſſe that foloweth after / we leuen this mater at this tyme / and all that fructuouſe ſermoun that oure lord Jeſu made to his diſciples in that hille biforeſeide. Goynge downe with him by deuoute contemplacioun and byholdynge how that after that noble leſſoun tauȝt in the hiȝe hille / as it was ſkilfull for the hiȝe perfeccioun thereof / oure lorde Jeſu came downe with that meke flokke of the diſciples / ſpekynge alſo homely with hem by the wey ⁊ and they / as the briddes or chykenes of the henne / folowen hym with moche gooſtly lykynge / coueitynge eche byfore other to be next hym and heren his vertues and ſwete wordes. And after he was comen downe / myche peple come aȝenſt hym / bryngynge dyuerſe ſeke folke and manye / as the goſpell tellith by proceſſe ⁊ the whiche alle he / full of mercy / helid and made hole / bothe in body and in ſoule. And thus ſchortly we paſſen ouer here moche proceſſe of the goſpell / and many chapitres of the forſeide booke of Bonauenture / for the litel edificacioun of hem as it ſemeth nedeful to ſymple ſoules / to whiche this boke is ſpecially writen in engliſche / as it hath ofte be ſeide here bifore. And ſo leuinge the proceſſe in many places we ſchulle only telle the notabilitees there vppon ſchortly to edificacioun. Amen.

℄ Nota proceſſum in ſequentibus.

¶ Cam. xixm.

¶ Of the ſeruaunt of Centurio / and the ſone of the litel kyng heled of oure lord Jeſu.

¶ Nota contra ſuperbiam munda= norum.

IN this goſpelle / in that oure lord mekely vnpreide wente bodily to hele the ſike ſeruaunt / and wolde not goo to the kynges ſone prayed / oure pride is reproued : in that we in contrarie manere ben redy and leef to goo to riche men and myȝty / that we mowe be worldly worſchipped by and to pleſe hem and doo the ſeruice that we mowen for worldly mede : butt we ben lothe to goo to pore men and ſymple or to helpen hem in here nede for goſtly mede / leſte it were aȝenſt oure worſchippe / as ſeint gregore noteth in this place.

¶ Cam. xxm.

¶ Of the paletike man let doun in his bedde by the houſe helynge / and heled of oure lord Jeſu thoruȝ the byleue of hem that beren hym.

¶ Nota de infirmitati= bus ſpiri= tualibus et corporali= bus.

IN this goſpell we haue enſaumple and doctryne that ofte ſithes bodily ſikneſſe cometh of gooſtly ſikneſſe / that is ſynne : and that the helynge of goſtly ſikneſſe is ofte cauſe of bodily hele : in that oure lord firſte forȝaf to the paletyke his ſynnes and after heled hym of the bodily paleſye. Alſo here we mowe ſe the grete vertue of trewe byleue : in that that the feith and the byleue of one man helpeth and ſaueth an other / as the feith of the bereres of this paletyk man ſaued hym : and alſo in the nexte chapitre bifore the feithe of centurio gate hele to his ſeruaunt : and alſo here after the feithe of the womman chanane ſaued hir douȝter : and ſo it falleth now alday that children baptiȝed / and after dede bifore the ȝeres of diſcrecioun / ben ſaued in the feith of her god fadres / thoruȝ the meryte of criſte : and this is opounly aȝenſt ſome heretikes that helden the contrarie opinioun.

¶ De vir= tute fidei.

¶ How that Martha was heled of hir ſiknes by touchinge of the hem of oure lordes cloth Jeſu. ¶ Ca^m. xxj^m.

THe goſpelle nempneth not the womman that was heled by the touchynge of the hem of Jeſu clothinge / bot ſeynt Ambroſe and othere doctoures ſeien that ſche was Martha / the ſiſtre of Marie mawdeleyne. By the hem of Jeſu clothinge / as ſeynt Bernard ſeith / may be vnderſtonde euery meke ſeruaunt of god / the whiche in eny vertuous dede that he doth oweth to knowe trewely in herte / and knoweleche openly by mouth / that only god is the principal doere therof and nouȝt he: as the clothe helede not / bot oure lord Jeſu that wered the clothe. ¶ Fymbria veſtimenti domini Jeſu.

¶ Of the conuerſioun of Marie Magdeleyne. ¶ Ca^m. xxij^m.

OWre curteys lorde Jeſu was preyed or beden of Symounde the leproſe on a day to eten with hym: and therto he graunted gladly and came to mete / as he was wont to doo ofte ſithes / bothe of his owne curteſie and alſo for the loue and the ȝele that he hadde to the ſauacioun of mennis ſoules / for the whiche he was made man: for ſo etynge with men and benignely comunynge with hem he drowe hem vnto the loue of hym. Alſo for as moche as he made him ſelf ſo perfiȝtly pore that he toke none poſſeſſioun of worldes goodes for hym ſelf or for his / therfore thoruȝ that loue of pouerte / he that was the myrrour of mekenes / what tyme he was praied or beden to mete toke it for the tyme and the place mekely and with curteſie / thonkinge / and good wille. ¶ Nota de curialitate domini.

¶ And than bifelle that Marie Mawdeleyne / that peraduenture ofte tyme byfore had herd hym preche and thoruȝ touchynge of his grace was gretely ſtired to compunccioun ¶ Proceſſus.

and to the feruent loue of hym / thouȝ it were ȝit priuely hidde in her herte / whan ſche herde and knewe that he was at the mete in the hous of the forſeide Symounde / ſche was ſo feruently touched with ſorwe of herte with ynneforth for hir ſynnes / and alſo with the brenning fire of his loue / that ſche myȝte no lenger abide : bot anone ſche wente to that forſaide hous where Jeſu ſatte at the mete / conſiderynge that with outen hym ſche myȝte not be ſaaf / ne haue forȝeueneſſe of hir ſynnes : and ſo ſche wente boldely in to the hous / and / as ſche had forȝete hir ſelf / takynge none reward to the geſtes that there were at the mete / haldynge doun hir face and hir eiȝen to the erthe / ſche letted not til ſche came to hym that ſche ſouȝt and ynwardely loued / oure lorde Jeſu : and anone than ſche fel doun to the grounde proſtrate at his feete with grete ynward ſorwe and ſchame for her ſynnes / ſpake in her herte to hym / thinkynge as it were in this manere : My ſwete lord / I wote wele and trewely knowe-leche that ȝe ben my god and my lorde / and that I haue offended ȝoure hiȝe maieſte in many grete offences and treſpaſſes : in ſo moche that I knowleche ſothely that myn ſynnes ben with outen noumbre / as the grauelle of the ſee : bot for alſo moche as I byleue that ȝoure mercy paſſeth all thing / therfore I / wrecched and ſynful / come to ȝow and flee to ȝoure grete mercy : for thenkynge ynwardely of that I haue offended and aſkynge mercy and forȝeueneſſe : and I byhete with all my herte amende-ment of my ſynnes and that I ſchal neuere to my power forſake ȝoure obedience. Gode lorde / putte me not fro ȝow and forſake not my repentaunce : for othere refute I wote wele that I may not haue / and alſo I wole not haue / for I loue ȝow ſouereynly aboue alle othere : wher-fore / gode lorde / forſake ȝe not me / bot punyſche ȝe me

℄ Nota verba Magdalene intima.

at ȝoure wille: neuertheles I aſke algate mercy. And herwith / with grete triſte of his mercy and ynward affeccioun of his loue / ſche kiſſed his feete ofte: and ſadly wepynge and ſchedynge teres ſo thicke that ſche wiſſhe his feet with hem: and ſo it ſemeth herby that oure lorde Jeſu went bare fote. Afterward whan ſche had wel wepte / with grete drede of hir vnworthineſſe that hir teres ſchulde touche oure lordes feete / ſche wypede hem with hir here deuoutly / for ſche brouȝt no thing with hir ſo precious to wype hem with: and alſo ſche wyped hem ſo with hir here in amendement of that ſche hadde bifore treſpaced with hir here: that is to ſeie / as ſche had byfore vſed it in pride and vanite / than ſche wolde putte it to the vſe of mekeneſſe and deuocioun. And alſo for the feruent loue and deuocioun that ſche hadde to hym ſche wolde not be letted thereof by the fecchynge of eny clothe to wype hem with / but ſo wipynge his fete with hir here and after deuoutly kiſſynge hem ofte ſithes. After ſche anoynted hem with a precious oynement that ſche brouȝt with hir / ſuppoſynge / perauenter / that oure lordes fete weren harde of the weie: and alſo for ynwarde deuocioun bygynnynge with drede at his fete / as ſche didde aftir with more boldeneſſe of loue anoyntynge his heued.

¶ Diſcalciatus incedebat Jeſus.

¶ Lorde god / who ſo wolde ynwardely thinke and take hede to this dede of this womman and alle the circumſtaunces thereof myche gooſtly fruyte ſchulde he fynde thereynne / ſterynge to ynwarde repentaunce of ſynne and to trewe loue of Jeſu and grete deuocioun.

¶ Nota.

¶ But now forth as to the proceſſe take we hede alſo of the manere of oure lorde Jeſu in this time: how benignely and paciently he ſuffreth hir doo al hir wille: for it liked hym ful wele / knowynge the ynwarde affeccioun and trewe loue of hir herte.

¶ And ſo al that tyme he ceſed of etynge / and alſo with hym alle the geſtes / wonderynge of the womman and of that vnkede dede / and of the pacience of oure lorde Jeſu and his ſuffraunce of hir: and ſpecially the maiſter of the houſe / Symounde / demed hym gretely in his herte that he wolde ſuffre ſuche a comune ſynful womman touche hym ſo homely: and in that he thouȝte that he was no prophete / ſuppoſynge that he knewe hir not. But oure lorde / that paſſinge alle othere prophetes knewe the leſte thouȝt of mannis herte / anſwered openly to his priue thouȝtis / ſchewynge therby hymſelf a verrey prophete and more than a prophete: and by a enſaumple of tweie dettoures he concluded hym / juſtifieng the womman that he helde ſo ſynful / and preuynge that ſche loued hym more / and ſchewed hym more token of loue by her dede than he with alle his feſte: and ſo ſchewynge that not onely the perfeccioun of alle vertues / but alſo the juſtifienge of the ſynful ſtant principally in trewe loue of god. He ſeide to Symound as for a concluciouⁿ thus: Many ſynnes ben forȝeuen hir / for ſche loued myche. And than he torned hym to Magdeleyne and ſeide to hir / as for a ful ende of that ſche aſked: Thy feith hath ſaued the: go now in pees. A lord Jeſu / how ſwete and likynge was this worde to hir: and with how grete ioye than ſche went away! Sothely it was ſo likynge that / as I trowe / it went neuere after oute of hir mynde. And ſo was ſche perfiȝtly conuerted to Jeſu / leuynge her ſynne fully / and lyuynge euer after in all honeſte holily / and drawynge algate to hym and to his moder / withoute departynge / perſeuerauntly.

¶ Notabilia. ¶ In the forſeide proces and the ſentence of this goſpelle ben many grete notabilitees to oure edificacioun / of the whiche we ſchulle touche ſumme in partie: firſt / as

to a ſouereyn comfort of alle ſynful folk we haue here opounly ſchewed in oure lord Jeſu the habundaunce of his endeles mercy / that ſo ſone and ſo gladly forȝaf ſo many grete ſynnes and treſpaſſes of this ſynful womman: and ſo dooth he to alle that trewely deſiren and aſken his mercy. But here byhoueth charite and trewe loue that was ſo ſpecially commended of hym in this womman / the whiche only refourmeth pees bytwene god and the ſynful man / as the apoſtle ſeith that charite couereth the multitude of ſynnes / and with oute the whiche it is inpoſſible to pleſe god. For / as ſeynt Bernard ſeith / the quantite of euery mannis ſoule ſchal be taken and eſtymed after the meſure of charite that is therynne: that is to ſaye / that ſoule that hath myche of charite is grete / and that hath litel is litel / and that hath nouȝt is nouȝt: as ſeynt poule ſeith / after the reherſynge of many grete vertues concludynge thus: ȝif I haue not charite / ſothely I am nouȝt. And therfore ſeide oure lorde of this woman: that for ſche loued moche / therfore ſche had myche forȝeuen / as it was ſeide bifore.

¶ Miſericordia domini.

¶ Caritas hominis.

¶ Bernardus / ſuper can. ſer. xxvij°.

¶ Furthermore alſo here haue we enſaumple of trewe repentaunce and penaunce that is nedeful to forȝeueneſſe of ſynne ſchewed in this womman / Mawdeleyne / as we haue herde: the whiche penaunce / as all holy chirche techeth / ſtant in ſorwe of herte / in ſchrifte of mouthe / and in ſatisfaccioun of dede. But here perauntre ſumme men thynken / after the falſe opinioun of lollardes / that ſchrifte of mowthe is not nedefulle / but that it ſuffiſeth only in herte to be ſchryuen to god / as this forſaide womman was: for the goſpel telleth not that ſche ſpake eny word by mouthe / and ȝit was hir ſynne fully forȝeuen / as it is ſeide: and as it ſemeth this is a grete euidence for that opinioun. But herto is an anſwere reſonable:

¶ N. Totum sequens.

¶ Vera penitencia pro peccatis.

¶ Contra lollardos: nota de confeſſione.

that oure lord Jeſu to whom ſche made her confeſſioun in herte was there in bodily preſence / verray god and man / to whom by vertue of the godhede was alſo opoun the thou3t of herte / as is to man the ſpeche of mouthe / as ofte ſithes the proceſſe of the goſpelle ſcheweth and ſpecially here openly bothe of the womman and alſo of the phariſe thou3te. Wherfore the thou3t of herte onely was than to hym alſo moche as is now therewith ſpeche of mouthe of man bodely. And for alſo moche as now in the newe lawe what tyme that we ſynne dedly we offende hym / not only after his godhede / bot alſo after his manhede / that he bou3t vs with fro ſynne and goſtly deth ⁊ therfore vs byhoueth to do ſatisfaccioun to hym after bothe kyndes / by trewe penaunce knowe⁊lechynge oure treſpaſſe bothe to god and to man / and aſkynge for3eueneſſe. And ſithen we haue not here his bodily preſence / as Mawdeleyne hadde ⁊ therfore in his ſtede vs byhoueth to ſchewe to the preſte by worde that we haue offended hym as man / as we ſchewen to hym by repentaunce in herte that we haue offended hym as god / that is to ſaie at the leſte by dedly ſynne ⁊ for therby onely we ben departed fro hym / and vnkyndely leſen the grete benefice that he 3af vs in his manhede. Wherfore 3if we wole be reſtored a3eyne and knytte to hym / as we were bifore in grace / we moſte do ſatisfaccioun not onely to hym as to god / bot alſo as to man that we haue ſo forſake by dedly ſynne / in manere as it is ſeide. And ſo / as holy chirche hath reſonably ordeyned and beden / knowleche by mouthe and make oure confeſſioun trewely of oure ſynne to the preoſtes that he hath ſpecially ordeyned in his ſtede as his vikeres : herto by the wordes of the goſpell / that he ſpake to his diſciples whan he ſeide to hem thus : What ſo euere 3e bynde in erthe / it ſchal be bounden in heuene ⁊

¶ Nota hic rationem confeſſio⁊nis vocalis.

and what that ȝe vnbynde in erthe / ſchal be vnbounden in heuene. Of this trewe penaunce nedeful for dedly ſynne not onely by repentaunce in herte bot alſo by ſchrifte of mouthe to the preſte in goddes ſtede ȝif we mowen / for more god aſketh not / and therwith of dewe ſatisfacioun folowynge / we haue perfiȝte enſaumple openly ſchewed in this bliſſid womman that was bifore ſo ſynful / Marye Magdeleyne / in the proceſſe bifore ſeide of this goſpelle as it is opoun inow touchynge the firſte parte and the laſte / that is to ſay repentaunce and ſatisfaccioun.

℄ And as to the ſecounde / that is confeſſioun / thouȝ we rede it noȝt of hir by worde ſpekynge: for that was none nede to hym that knewe fully hir herte / oure lord Jeſu there beynge in his bodily preſence / as it is ſeide. Neuertheleſs ſche ſchewed the effecte of this confeſſioun perfiȝtely in dede / in that that ſche wolde not ſchewe hir to hym in priuete as ſynful and aſkynge mercy / as ſche myȝte haue do bytwixe hym and hir or elles onely bifore his diſciples: bot ſparynge for no ſchame / that is a grete parte of penaunce in confeſſioun / ſche chas the place and the tyme where it myȝte be to hir as open reproof and ſchame / that was in the hous of the phariſe / the whiche ſche knewe wel hauynge indignacioun and deſpite of the ſynful: and alſo at the mete whan it ſcholde be moſt wondrynge to hym and alle his geſtes vpon hir: for the reproof and the ſchame that ſche hadde of hir ſynne was ſo grete withynneforth that ſche forȝat al ſchame and reproue withouteforth. And ſo in that dede ſche knowlechede openly her ſynne in general and alſo by wille in ſpecial / not refuſynge forto haue herde it reherſed and openly tolde of hym that ſche came too / oure lorde Jeſu: the whiche / as ſche wiſte wele / knewe in ſpecial the leſte parte therof / and that myȝte reſonably haue

℄ Nota de vera confeſſione Magdalene.

reprehended hir opunly of it or he hadde forȝeue it. Bot oure curteyſe lorde / ful of grace and of mercy / ſawh that verray contricioun in her herte / and that good wille grounded in trewe byleue that he was verray god and that myȝte fully forȝeue her ſynne as hym liked: and therwith that ſche hadde full hope to haue his grace and forȝifnes: and alſo the feruent loue that ſche hadde to hym: the whiche thre vertues ben nedefulle to euery man that wole haue forȝifnes of ſynne. And ſo withoute eny more penaunce he fully forȝaf alle hir ſynne / and bad hir goo in pees: that was pees of conſcience fully made bytwixe hir and god and man: for hir trewe feithe and bileue / in the whiche were grounded perfitely hope and charite / as it is ſeide / hadde made hir ſaaf: and ſo ſchal it the moſte ſynful man that is or euere ſchal be / ȝif he haue it trewely grounded in his herte by verrey contricioun as ſche had / for than withouten dowte he wole not ſpare for any ſchame to knoweleche his ſynne by worde openly to man in goddes ſtede / as ſche didde by wille to hym that was bothe god and man / as it is ſeide.

℄ Nota fidem / ſpem / et caritatem in contricione vera.

℄ But here perauntre ſemeth to ſome men that as the ſynful man ſchal folowe this womman by trewe forthenkynge of ſynne / ſo ſchulde the preeſt folowe oure lorde in lyȝte forȝeuynge ſchewed therof / enioynynge no more penaunce than he didde therfore. But here anſweren holy doctoures / that ſeien that the contricioun and forthenkynge of ſynne may be ſo grete and ſo perfite that it ſuffiſeth withoute eny more penaunce to fulle forȝeueneſſe therof: the whiche there as it is ȝif the preeſt myȝte ſee and fully knowe / he ſchulde ȝeue no more penaunce: bot for alſo moche as man ſeeth not the herte as oure lord Jeſu / god and man / dide / and ſo he may not knowe it bot in party as by tokenes withouteforth: therfore as

℄ Racio quorumdam.

for the ſiker parte he ſchal enioyne penaunce for ſynne / more or laſſe as holy chirche hath ordeyned. And wolde god that all ſynful peple wolde folowe this womman in trewe forthinkinge / and than withouten dowte thei ſchulde haue of god ful forȝeuynge were the penaunce more or laſſe of the preeſtes enioynynge.

℄ Furthermore in the forſeide proceſſe of the goſpelle / oure lorde Jeſu ȝaf enſaumple to the precheres of goddes worde that they ſchulde not ſpare in tyme to ſeie the ſothe for diſpleſynge of hem that fedden hem or ȝeuen hem othere bodily ſuſtenaunce: in that / not withſtondinge that the phariſe fedde hym / as he didde ofte / he repre-hended hym openly in his owne hous of his myſbileue and of his falſe thouȝt / in the whiche he hadde indigna-cioun of the ſynful womman: and as it wolde ſeme to ſterynge of his grete mawgrey he ſpared not to juſtefie that womman that he demed ſo ſynful / ſchewynge hir more louynge god than he and that ſche was ſaued by hir trewe byleue byfore hym that failled therof. But not withſtondynge this / on the tother ſide the phariſe lafte not after to fede hym and to doo hym humanyte / as many men now done: the whiche / what tyme that a ſothe is ſeide that is contrarie to hir wille or oppynyoun / they withdrawen her humanyte and affeccioun fro hym that ſeith it / be he neuere ſo gode or vertuoſe in leuynge: and ſothely in that condicioun thei ſchewen hem ſelf / what ſo euere thei bene / vnlouynge to Jeſu that is verray ſothfaſtneſſe / and more vnkynde than was this phariſee and ſo worthy more reproue of hym and more peyne. Neuertheles the prechour / or an other goſtly man that repreſenteth criſtes perſone / ſchal not ſpare to ſeie the ſothe in tyme for drede of maugre / or withdrawynge of fauour or eny temporel profite / ȝif he wole be the

℄ Notabilis pro predicatoribus.

℄ Nota contra condicionem malam hominum plurimorum.

trewe membre of criſt: and ſouereynly be he war of gloſynge or fauour to errour / for that is moſt abhomynable.

℄ Nota contra propriam iuſtificationem et aliorum reprobacionem.

℄ Alſo in this forſeide proceſſe of the goſpelle / in that that oure lord Jeſu reherſed to the phariſee the goode dedes of the womman / in the whiche he fayled / as that ſche wiſche his feet with here teeres that he didde not with water / and ſo forth of othere: and therewith he tolde not what he didde to hym that ſche did not / we haue enſaumple and techynge what tyme we ben tempted to juſtifieng of oure ſelf and reproue of othere / than to thenke and haue in mynde the goode dedes and vertues that bene or mowe bene in that other man / forȝetynge oure owne goode dedes or vertues and bringinge to mynde oure defauȝtes and treſpaſſes. And ſo ſchulle we vertuoſly deme oure ſelfe and excuſe othere / and ſo profiȝte in the vertu of trewe mekenes / that he graunte vs / meroure of mekeneſſe / bliſſed Jeſu. Amen.

℄ Ca^{m}. xxiij^{m}.

℄ Of the ſpekynge of oure lord Jeſu with the womman Samaritane at the pytte of water.

BYfell vppon a tyme that as oure lord Jeſu ſchulde goo fro the contrey of Juda in to Galilee he moſte make his wey by the cuntrey of Samarye / where was a drawe welle / that they clepeden the welle of Jacob / that was a pytte of water: vppon the whiche pytte he reſted hym as wery of goynge. Lord Jeſu / what is this? That thou / that art the ſothfaſt way and makere of all erthely wey / ſo art wery of the wey / the whiche thoruȝ thy ſouereyne myȝte bereſte vppe and conforteſt all othere in her wey? But thus woldeſt thou in thy manhede ſchewe all the kyndely infirmyte of man / as in hunger and thriſte and weryneſſe ofte ſythes / and ſuche othere / forto ſchewe the verrey kynde of man that

℄ Meditacio.

thou toke for oure ſake. And ſo was all thy bodely lyuynge in this worlde pynefulle and trauaillous to oure enſaumple: bleſſed be thou euere.

¶ In the mene tyme / as he ſatte ſoo on the welle / and his diſciples were gone in to the nexte citee forto bygge mete / there came a womman of that contree to fette water of that welle / the whiche was clepide lucie: and oure lorde Jeſu / willynge ſchewe to hir / and by hir to othere / his godhede / ſpake with hir longe tyme of grete thinges and hiȝe in gooſtly vnderſtondyng. The whiche ſpekynge bothe of him and hir / and hou his diſciples comen aȝen / and how at the wommanis word the peple of the citee comen oute to hym and helde hym with hem a certeyne tyme / and after how he wente fro hem / we paſſe ouer at this tyme / for alſo moche as it is open and pleynely writen in the goſpell of John.

¶ But in this proceſſe we mowe note in oure lorde Jeſu firſt a token of grete mekenes / in that he wolde be allone. What tyme he ſent his diſciples in to the citee forto bigge mete: and in that byggeynge enſaumple that it is leueſulle to goddis ſeruauntes forto haue money and reſerue it to hir nede. Alſo in that he ſpake ſo homely with that ſymple woman alone and of ſo grete thinges / as thouȝ it hadde ibe with many grete wiſe men / the pride and the preſumcioun of many clerkes and prechoures is confounded and reproued: the whiche ȝif they ſchulde ſchew her wiſdom or here kunnynge / not onely to one man bot alſo to fewe men / they wolde halde all as looſt / and ſuche a ſymple audience telle vnworthy to take her proude ſpeche.

¶ Contra ſuperbos doctore set predicatores.

¶ Furthermore in that the diſciples brouȝten her mete to hym / and beden hym ete there at the welle / we haue enſaumple of pouerte and bodely penaunce in his manere

¶ Exemplum contra gulam.

of ſedynge after his trauaile ſo there with oute the citee / and as we mowe ſuppoſe drynkynge of the water ⁊ and that not only in this time / bot as we ſuppoſe ofte ſithes whan he went by the contre he ete in that manere / with oute the townes and the dwellynges of men / at ſomme ryuere or welle were he neuere ſo wery or trauailled in body ⁊ ſchewynge thereynne the grete loue that he had in pouerte and mekenes. He vſed not curious diȝtynge of dyuers metes / roſted and ſothen / ne preciouſe veſſelle of ſiluer or pewtre / ne delicate wynes / whyte and rede / bot only the clene water of the welle or the ryuere / etynge brede there with as a pore man mekely vppon the erthe. Alſo in that he anſwered to his diſciples firſte whan thei beden hym goo to mete / and ſeide to hem thus : I haue mete to ete that ȝe knowe nouȝt ⁊ for my mete is that I do and worche the wille of hym that ſent me. And ſo he abode the comynge of men of the citee to preche to hem. Firſt we mowe ſee hou beſy he was aboute gooſtly ſedynge : firſte fulfillynge in dede that longeth to the ſoule and goſtly ſuſtenaunce / though he hadde therto no grete nede ⁊ and ſo ȝaf he enſaumple to prechoures and curates forto doo.

℄ Exemplum pro prediꝫcatoribus et curatis.

℄ N.

℄ Auguſtinus ſuper Johannem.

℄ Myche more gooſtly fruyte is conteyned in this goſpel / the whiche who ſo deſireth to knowe more fully he ſchal ſynde it in the book of ſeynt Auſtyne vppon the goſpelle of John / where he maketh of the proceſſe of this goſpell a longe proceſſe and clergial / ful of gooſtly fruyte. But for alſo moche as here is made mynde of the pouerte of oure lorde Jeſu / as it is ofte bifore / and alſo of his abſtynence ⁊ therfore of thiſe tweyne vertues / perfiȝtely tauȝte vs by enſaumple bothe of hym ſelf and his diſciples / it ſchal folowe after more plenarly in the nexte chapitre.

¶ Hou the diſciples of Jeſu plukkeden the eeres of corne and eten it for hunger on the ſabbot day. ¶ Cam. xxiiijm.

ON a ſabbott day / as the diſciples of oure lorde Jeſu wenten with hym by the feeldes / where rype corn was growynge / they weren a hungred and pluckeden the eeres and froten hem bytwixe her hondes and eten.

¶ And the phariſees / that euere aſpyed oure lordes wordes and dedes forto take hym in defau3te a3enſt hir lawe / reproued herefore bothe him and his diſciples / and ſeiden that it was vnleueful on the ſabbot day. But oure lord excuſed hem: firſt by nede / that is out take in the lawe / as Dauid and his men in nede eten the preeſtes brede that was elles forbeden: and alſo by that reſoun that the preeſtes of the lawe on the ſabbot day circumſidede and maden ſacrifice / the whiche weren bodily werkes not ſo nedful as that they didden: and alſo his preſence / that was lorde and auctour of the lawe / 3af hem leue. ¶ Proceſſus euangelii.

¶ But 3if we take here inwarde entente / with deuou3te compaſſioun of that nede of the diſciples in the preſence of her lorde all my3ti / we oweth reſonably be ſtired to the loue of pouerte and bodily nede for his ſake: for wonderfull it is to thynke that they that were choſen ſo ſpecially to that hie degre of apoſtles and there thoru3 made princes and domeſmen of the worlde: ſchulde be putte in to ſo grete pouerte and nede forto ete the rawe corne for hunger / as they were vnreſonable beſtes / and namely in his precenſe / that was maker of all mete and drink at his wille and lorde of all the worlde / as thou3 he my3te not helpe hem at her nede. Bot the good lord / that didde all thing for oure ſauacioun / he ſoffred this nede in hem for the beſte / as he toke in hym ſelf all the nede of mankynde with oute ſynne: and ſo thou3 he ¶ Contemplacio.

hadde compaſſioun of hem in alſo moche as he loued hem tenderly / neuertheles it liked hym that nede in hem and the gode wille of hem therewith / that gladly ſuffred that nede for his loue: and ſo it pleſed hym not only for her mede that he knewe moche therfore / but alſo for enſaumple of vs that ſchulde come after.

℄ Nota tria.

℄ For here haue we ſpecially that haue forſake the worlde for the loue of god enſaumple and ſterynge to thre vertues namely that ben nedefulle to vs: that is to ſaye / pacience in bodily nede / perfite pouerte / and aȝenſt gloteny vertuouſe abſtynence. And as to the firſte / ſithen the diſciples of Jeſu / that hadde lafte and forſaken all that they hadde forto folwe hym / ſuffred paciently and gladly ſo grete nede of bodily hunger in his preſence / whome thei ſeien myraculouſly fede othere men and helpe at her nede / myche more we oweth to be pacient in bodily nede whan it falleth that ben not ſo worthy ne ſo perfitely louen god / but rathere hauen deſerued for oure myſleuynge and vnkyndeneſſe aȝenſt oure lord god myche more penaunce and diſeſe than he wole ſuffre vs forto haue: and peraſuenture we comen neuere to ſo grete nede forto ſuffre for his ſake.

℄ Primum. De paupertate Chriſti et apoſtolorum.

℄ And as to the ſecounde / that is perfite pouerte for goddes loue: we ſchulle vnderſtonde that his pouerte paſſed in perfeccioun the hiȝeſt degre of wilful pouerte of othere withoute compariſoun: for othere mennis pouerte that haue forſaken for criſtes loue alle richeſſes and worſchippes of the world is in reputacioun of men in alſo myche as it is holden vertuouſe / as it is: bot his pouerte was in reproſe and deſpite of men in alſo myche as it was not knowen that he toke this pouerte priuely / bot as of nede: as it ſemed in the forſeide proceſſe of hym and his diſciples whan they eten rawe corne for hunger

℄ Secundum. Perfecta paupertas.

and he halp hem not / and in many othere places of the goſpelle he ſchewed hym as pore and nedy. And for alſo myche as that pouerte that cometh of nede and not of wille is in deſpite and reprofe / and all that knewen hym ſeien that he hadde neither houſe ne poſſeſſiouns / they had hym in the more contempte: for comounly ſuche nedful pore men ben deſpiſed of alle men and ſette at nou3t / bot neuertheles they mowe be ful honourable in his ſi3t / that thus 3af enſaumple therof: wherefore it is full perilous forto deſpiſe eny pore men. ℂ Nota de perfectiſſima paupertate Chriſti.

℄ But 3if we wole wite who is vertuouſly and perfi3tly pore / we ſchulle vnderſtonde that not only he that hath mad his profeſſioun to pouerte / and that hath lafte all worldly richeſſes as in auere with outeforth: bot he that there with hath that pouerte ſette in his herte with ynneforth / ſo that he wil not ne loue ne deſire any worldly goodes or poſſeſſiouns bot only that is nedeful to his leuynge. For 3if a man be in pouerte and ſuffre nede with outeforth thoru3 lak of worldely goodes / and therwith he deſire with deliberacioun in his herte with ynneforth more than hym nede / that man lyueth not in vertuouſe pouerte / bot in wrecched nede with oute mede. For the luſte and the wille with ynneforth with full aſſente therto ſuffiſeth to the fulfillynge of ſynne and to the loſſe of mede: wherfore he that wole be perfi3tly pore / he moſte loke that he neither haue nor deſire more than is nedefulle to his leuynge. Of this vertuouſe pouerte ſpeketh ſeynt Bernarde: *Sermone quarto de aduentu: sermone quarto de natura domini: Cur ipſe ſaluator / &c: et in epiſtola ad ducem Conradum / &c.* ℄ Nota. ℂ Nota concluſionem. ℂ Bernardus.

℄ Furthermore touchynge the thridde vertue / that is abſtinence: wherof a3enſt glottery we haue enſaumple here in the diſciples and alſo bifore in oure lorde Jeſu. We ſchulle vndirſtonde that glotterie is a vice a3eyne the whiche it ℂ De diſcreta abſtinencia et contra gulam.

byhoueth vs while we lyuen in this fleſche forto haue con= tynuel bataille / as holy fadres that knewen the temptacioun therof by long experience techen vs : and ſpecially ſeynt Bernard in dyuers places telleth hou we ſchulle flee glo= tenye / and noriſſhe the body only as hit nedeth to the hele thereof : and more ſchulde we not ſeke or deſire to the body. Wherfore in all that we taken ouer / that is to ſeie to fulfille the luſt and the likynge that paſſeth the termes of kynde and diſpoſeth to deth bodily and gooſtly : and ſo it falleth ofte that many men ben ſo moche ouercome with the luſt and the likynge of the fleſche / that as vnreſonable beſtes thei putten the luſte byfore the hele / takynge ſuche metes and drynkes / the whiche thei knowe wele contrarie to hir hele : and after the whiche they wyten wele that thei ſchul fele grete paſſiouns and ſekeneſſe : and ſo not only is the body vndiſpoſed to ſerue god and vertuous occupacioun / bot alſo the ſoule defoyled that he may not ſee god with clanneſſe of herte / as he made hym to.

℔ Bernardus in ſermone ad clericos ca°. xiiij°. Item Bernardus in sermone c°. xxxiiij^to.

℔ Nota contra plures beſtiales et guloſos.

℔ N. ℔ And ſothely this is a foule vice and a periloufe / and neuertheleſſe myche peple is blynde and deſceyued in this poynt / bothe worldely and gooſtly / that excuſen hem falſely by the loue of the fleſche and the ſteringe of the luſt that comounly eſcheweth that is mooſt hoolſome to the kynde ȝif it be not likynge to the ſenſualitie / and deſireth that is mooſt vnholſom ȝif it be delicate and likynge therto: wherefor among alle the ſpices of glotenye this ſemeth moſt reprouable / in alſo moche as it is not onely contrarie to the ſoule / bot alſo deſtroyeth and ſleeth the body. And ſo he that taketh mete or drynke wilfully knowynge that it is contrarie to hym and vndiſpoſynge to bodily hele may drede of his dome and reproue in goddes ſiȝt / as of a man ſleere and / that is worſe / ſleere of hym ſelf. Othere men that ben ouercome by the ſenſualite and the temptacioun of

℔ Nota.

the fleſche forto take of mete or drynke that is holſome / thouȝ it be likynge / outher in vntyme / or more in quantite than nedeth / or with grete luſt and gredynes / ben more excuſable for the comoun infirmyte of the firſte ſynne of Adam.

¶ But for alſo moche as this vice of gloteny in alle his ſpices is reprouable / therfore it is nedfull to vs forto ſchewe it to oure power / and gete and kepe the vertue of diſcrete abſtynence / as oure lorde Jeſu and his apoſtles and othere ſeyntes hauen bothe tauȝte vs and ȝeuen vs enſaumple: kepynge the body and fedynge as it is nedefulle therto / after the kynde therof and the trauaille that longeth therto: in manere as a horſe oweth to be kept forto doo his jorney / ſo that he faille not by defaute in to myche abſtynence on the tone ſide and that he be not rebelle to the ſpirite and to prowde by pamperynge on the tother ſide / bot in a good mene of abſtinence that techeth the vertue of diſcrecioun. ¶ De abſtinencia diſcreta.

¶ The whiche diſcrecioun / as ſeynt Bernard ſeith / is not only a vertu / bot alſo keper and leder of alle othere vertues: for ȝif that lakke / that ſemeth vertu is vice. As ſeint gregorie ſeith: Diſcreſſioun is moder and keper of alle vertues. This diſcrecioun touchinge abſtinence and fedynge of the body ſtant generally in this poynt / as ſeynt Auſtyn ſeith in his book of confeſſiouns / that a man take of mete and drynke to ſuſtenaunce of the body onely as he wolde take of medi-cyne forto hele his infirmyte. Wherfore riȝte as in takynge of medecyne man hath no reward to more or laſſe / or to the precioſite / or boſtouſneſſe / or ſwetnes / or bitterneſſe / bot only as it is moſt conuenient and profitable to hele the ſoore or the ſikneſſe: ſo for alſo myche as hunger and thruſte ben enfirmytees of mankynde / thoruȝ the firſte ſinne of man / mete and drynke that ben as medecyne to ¶ Diſcrecio. ¶ Bernardus cant. ſer. xliij° vel xlix°. Item cant. xxiij°.

this infirmyte ſchulde be take only as for hele thereof / as ſeynt Auſtyn ſeith. Thus moche is ſpoken here ſpecially of abſtinence and glottery by occaſioun of the hungre / and the ſymple ſode there a3enſt of the diſciples of Jeſu / as it ſeide.

¶ Item nota. Bernardus de abſtinencia in epiſtola ad fratres de monte dei quantum ad religioſos. Item in ſermone iij° de circumciſione domini.

¶ For alſo myche as here endeth the thridde parte of this book that ſtant in contemplacioun of criſtes bleſſed lyf for the Wedneſday / vppon the whiche day to oure enſaumple he bygan to fi3te a3enſt glotenye / ſpecially by his faſtynge in deſerte / as it is ſeide bifore : the whiche vice of glotterye he graunte vs of his grace to eſchewe in the vertu of diſcrete abſtynence to kepe / that is bleſſid with outen ende. Amen.

¶ Explicit contemplacio pro die mercurii et pars tercia : et incipit contemplacio pro die Jouis / que eſt pars quarta.

¶ Ca^m. xxv^m.

¶ Of the fedynge of the grete peple with brede multeplyede / etc.

TWo tymes / as the goſpell telleth / that oure lorde Jeſu multiplied a fewe loues of brede and therwith fedde many thowſandes of men to the fulle. In the whiche proceſſe takynge hede to the wordes and the dedes of oure lorde / as the goſpell openly telleth / we mowe ſee to oure edificacioun gooſtly manye goode ſterynges to loue him and thonke hym and worſchippe hym ſouereynly : and ſpecially we mowe ſee in this proceſſe that oure lorde Jeſu was merciful / and curtais / and kynde / and diſcrete / and circumſpecte.

¶ Jeſus miſericors.

¶ Firſte that he was mercifulle ſchewen his wordes whan he ſeide thus : I haue pite and mercy vppon the peple. So that mercy ſtired hym and drowe hym to helpe hem and fede hem at her nede. For as dauid witneſſeth : All the erthe is ful of his mercy / etc.

¶ Alſo he ſchewed his grete curteſie and wonderful kyndeneſſe in the cauſe that he aſſigned after / ſeienge thus: For lo! now thiſe thre days thei abiden and ſuffren and beren me faſtynge / and thei haue not wherof to ete. As they he were bounden to hem for her benefice done to hym in that they abiden ſo with hym: and neuertheles in ſotheneſſe it was for her owne gode and profite and not for his: but that is his ſouereyn kyndeneſſe and curteſie and endeles goodnes that he hath likynge to dwelle with vs only for oure profite and ſauacioun / thouȝ there be there thoruȝ as to hym noon encreſe of his goodneſſe. Wherfore alle tho that folowen hym by good leuynge / and gladely heren his doctrine / and kepen his heſtes / he loueth and haueth likynge to dwelle with hem gooſtly and failleth neuere to helpe hem at her nede. ¶ Jeſus curialis.

¶ Ferthermore oure lorde Jeſu takynge hede that many of the peple were come to hym fro fer contrey / and ſeynge the perille of the puple in to myche faſtinge by cauſe of the grete trauaille that they ſchulden haue in her goynge aȝen / ſeide thus: ȝif I ſuffre hem goo home aȝeyne into her owne hous faſtinge / thei ſchulde faile and periſſhe in the way. Where he ſchewed that he was diſcrete and circumſpecte / ſeynge bifore her nede and vnmyȝte: and therfore ordeynynge helpe and remedye bifore by her bodily ſuſtenaunce that was nedefull to her trauaile that come after. And ſo in this ſpeche and dede of Jeſu is doctrine and enſaumple of diſcrecioun to prelates and hem that han cure of othere to take hede of hir infirmyte and of hir trauaille / and therafter ordeyne hem bodily ſuſtenaunce couenable and ſufficient / that they faille not by defaute in the wey of this bodily lyuynge in erthe. ¶ Jeſus diſcretus. ¶ N. ¶ Diſcrecio prelatis neceſſaria.

¶ Alſo in the forſeide proceſſe we mowe vndirſtonde gooſtly the gracious gouernaunce of oure lorde Jeſu to vs ¶ B.

leuinge in this world eche day: for we haue not to eten bodily or gooſtly bot he ȝeue vs / and ſo ȝif he ſuffre vs faſtynge / we ſchulle faille in the weie: for withoute hym we mowe not helpe oure ſelfe in eny gooſtly nede. Wherfore we haue no mater of elacioun or veyne ioye of oure ſelf what tyme that we felen any goſtely comforte or profyte in goſtely exerciſe: for it is nouȝt of vs / bot only of hym.

℄ Notabile.

℄ And ſo ȝif we take good entente / we mowe ſee that they that ben trewe ſeruauntes of god and choſen of hym / the more perfite that they ben in leuinge / and the nerre god / and more excellent in his ȝiftes of grace / the more meke they ben and the more abiecte in her owne ſight: for they knowen wele that they haue nouȝt of hem ſelfe bot wrecchedneſſe and ſynne. For the nerre that a man cometh to god / the more clere ſiȝt he hath gooſtly: and ſo he ſeeth the more clerly the greet goodneſſe and the mercy of god. Wherfore pride and veyn ioye / that comen of gooſtly blyndeneſſe / mowe not haue place and reſtynge in his ſoule / that is ſo liȝtened thoruȝ grace: for with outen dowte he that knewe wele god and ſothely examyned hym ſelf myȝte not be proude dedly.

℄ Alſo here is greet comforte to ſynful men of the grete mercy of oure lorde Jeſu / ȝif they wole torne aȝen and come to hym by verray repentaunce what tyme they ben departed fro hym and gone into the ferre cuntrie of wickedneſſe: for as the goſpell telleth / that he was ſpecially ſtired to mercy of the peple for alſo moche as ſome of hem were comen to hym fro ferre contre / ſo with outen dowte wil he to euery ſynful man that wole come to hym gooſtly / as it is ſeide by his wey of departinge neuere ſo longe bifore. Amen.

¶ Of the fleynge of oure lorde Jeſu whan the peple wolde haue made hym her kyng. ¶ Ca^m. xxvj^m.

AFter that oure lorde Jeſu hadde fedde the peple to the fulle / as it is ſeide in the next proceſſe bifore / thei ſeinge his myȝt in that myracle / and how he myȝte helpe hem at her nede / for here temperel profite they wolde haue made hym her kyng. But oure lorde Jeſu knowynge this wille of hem / hem vnwetynge / fledde in to the hille ſo that they myȝte not fynde hym. And this was that hille / as ſome clerkes ſeyne / vppon the whiche he made that excellent ſermoun that is ſpoke of bifore. And thus he fledde / for he wolde not haue temperel kyngdome and veyne worldes worſchippe.

¶ But take we here good entente how and in what manere he fledde this worſchippe effectuelly with oute feynynge. Firſte / he badde his diſciples take the ſchippe and goo into the water bifore hym / and than he allone went vppe in to the hille: ſo that ȝif the peple wolde feche hym amonge his diſciples / they ſchulde not fynde hym. And ſo he ſkaped away fro hem that ſouȝten hym to worſchippe / ȝeuynge enſaumple to vs forto flee temperel worſchippe: for he fledde not that worſchippe for hym ſelf / bot for vs / knowynge what perile is to vs to coueite or deſire temperel worſchippe: for ſothe that worſchippe is one of the moſte perilous gnarre of the enemy to kacche and begile mannis ſoule / and one of the heuyeſte byrthene that draweth doun and ouercometh the ſoule dedely: whether it be worſchippe or prelacie / or of temperel lordſchippe / or of grete kunnynge. For ſkarſely is there any man that hath delite in worſchippe / bot that he is outher in grete perile of fallyng / or elles fully falle doun in to the pitte of dedly ſynne / as we mowe ſee by many reſouns: firſte / for alſo myche as he that hath grete delite in worſ-

¶ Notabile.

¶ Nota contra vanos honores. Pericula multa.

¶ Primum periculum.

ſchippe is beſy alle tymes in his mynde how he may kepen his worſchippe and make it more ⁊ and ſo as ſeynt gregorie ſeith : In alſo myche as a man hath ſette his likynge in thing that longeth to the worlde or the fleſche here bynethe forthe / in ſo myche is he departed fro the goſtly likynge and loue of god and heuenly thinges aboueforthe. Alſo he that loueth worſchippes is beſy to procure and geten hym frendes that mowe kepe hym in his worſchippe and alſo furthere hym to gretter worſchippe ; wherfore often ſithes falle dyuers cauſes in the whiche he offendeth god and his owne conſcience forto pleſe ſuche frendes : and in the ſame manere he maketh hem to doo for hym. Alſo comounly he hath indignacioun of othere that ben in worſchippe and bakbiteth hem to make hym ſelf more worſchipfull and more worthy ⁊ and ſo he falleth in to hate and envie of his brothere. Alſo he halte hym ſelf in his owne ſight / and alſo deſireth to be halde in othere mennis ſi3te / worthy and worſchipfull ⁊ and ſo he falleth in to the foule vice of elacioun and pryde and veynglorie : but therfore as the apoſtle ſeith : He that halt hym ſelf as ou3te worth / whanne in ſotheneſſe he is noght / he diſceyueth foule hym ſelf / etc. And therfore ſeith oure lord to his diſciples in the goſpell : Whan 3e haue done alle thinges that ben beden to 3ow / ſeith 3e ſothely with herte : We ben vnworthy and veyne ſeruauntes. But this may not he ſeie that holdeth hym ſelf worthy and worſchipful. Furthermore at the laſte whan this likynge of worſchippe is roted in man / he is ſo hungery and gredy after worſchippes that he may not be filled / bot euery daye procureth newe worſchippes and gretter / and the moo that he geteth the moo he coueiteth and deſireth ⁊ for he halte algate hym ſelf more worthy and more worſchipfull than he was byfore / bothe in his owne ſi3t and in other mennis ſi3t : and ſo he

℄ Secundum.

℄ Tercium.

℄ Quartum.

℄ Quintum.

falleth in to the depe couetiſe / that is the ſouleſt vice and roote and cauſe of many other vices.

¶ Of this veyne delite in worſchippes and of the perile thereof ſeynt Bernard ſpeketh to men ſpecially in this manere: Alle we ben noble and worthy creatures and of a grete manere wille ⁊ wherfore kyndely we deſiren hiȝeneſſe ⁊ bot woo to vs ȝif we wole folewe hym that wolde ſette his fete in the hille of lordſchippe and hiȝe myȝte and be like to god in worſchippe / that was lucifer / that thus ſteiȝe vp by proude wille in to this hille of hiȝeneſſe ⁊ firſte a glorious aungel / bot ſodeynly fel doun therefro made a foule fende of helle. Alſo taketh hede forthermore that he / that foule fend / after his falle coueitynge by his wicked envious wille to caſte man doun fro his bliſſe / he dorſte not tempte him forto ſtiȝe vp to that hille of lordſchippe and grete myȝte that hym ſelf ſo ſodeynly fel doun fro ⁊ but as a falſe trecchour he ſchewed hym another hille like therto / that is to ſaye the hille of grete kunnynge / and counſeilled hym falſely to ſtie vp in to this hille by proude deſire of worſchippe whan he ſeide to hym in this manere: ȝe ſchulle be as goddes thoruȝ grete kunnynge / knowynge bothe good and ille. And for alſo myche as man ȝaf his aſſent to his ſuggeſtioun therfore he felle doun as he didde.

¶ Bernardus ſer. quarto de aſcencione.

¶ And ſo we mowe ſee that coueitiſe of grete lordſchippe and hiȝe myȝt priued the aungel of bliſſe ⁊ and deſire of grete kunnynge deſpoyled man of the ioye of endeles lyf: and of bothe meſchiefs was grounde and cauſe delite and deſire of veyne worſchippe. ȝif we drede the fal of the aungell and of man we moſte flee in wille fro bothe thiſe hilles of hiȝe lordſchippe and grete kunnynge / and go vp with oure lorde Jeſu in to the hille of contemplacioun and deuocioun by mekenes / forſakynge the worlde and the wille to worſchippe of the comoun peple as he didde.

℄ Notabile ſecundum.

℄ But in this fleynge fro the peple and goynge of hym allone in to the hille / as it is ſeide byfore in the proceſſe of the goſpelle / take we hede to oure edificacioun how he lafte his diſciples and made hem aȝenſt her wille to take the ſchippe and goo in to the ſee withoute him ; for they wole not her thankes haue ben departed fro hym / and in that was here deſire good forto dwelle euere with her lorde. Neuertheles he ordeyned othere weies / ſeynge what was beſt for hem. And ſo then they mekely didden as he bad and weren obeiſaunt to hym / thouȝ it ſo were that it were neuere ſo greuous and harde to hem.

℄ Nota qualiter Jeſus ſpiritualiter recedit ab anima et redit ad eam.

℄ Thus it fareth comounly with gooſtly lyueres by ſpecial felynge of the preſence of Jeſu and of his abſence in her ſoule : they wolde not that he ſchulde euere goo fro hem as by ſpecial gooſtly comfort in any tyme ; but he doth othere weies / for he gooth and cometh as it is his wille and for her beſte. Bot what ſchal ſuche a deuoute ſoule doo whan ſche feleth her gooſtly ſpouſe Jeſu ſo with drawen touchynge his ſpecial conforte? Sothely ſche byhoueth beſily and ofte clepe hym aȝen in to continuel deſire and deuoute prayer ; and in the mene tyme paciently ſuffre the abſence of her ſpouſe / and by enſaumple of the diſciples of Jeſu / that thoruȝ meke obedience at his biddynge wenten in to the ſchippe and token the water in his abſence / ſuffre the wawes and tempeſtes of temptacioun and aduerſite / and paciently abide til he wil of his grace come in to that ſoule and make reſte and pees / as it ſchal folowe after in the proceſſe next to come. Of this mater ſeynt Bernarde in dyuerſe places maketh faire proceſſe and deuouȝte / the whiche for alſo myche as it longeth and is pertynent ſpecially to gooſtly folk / and alſo as I hope is writen ſufficiently in dyuerſe tretees of contemplacioun ; and we paſſen ouer here / as we done in many othere places /

℄ Bernardus ſuper cant. ſer. xxxijº. Item lxxiiijº et xvijº.

ſuche auctorites of him leſte this proceſſe of criſtes bliſſed lyf ſchulde be tediouſe to comune peple and ſymple ſoules to the whiche it is ſpecially writen. Amen.

¶ Of the prayer of oure lorde Jeſu in the hille ⁊ and hou after he came to his diſciples vppon the water goinge. ¶ Ca^m. xxvij^m.

AFter the diſciples of oure lorde Jeſu were gone in to the ſchippe and the water / as he bad hem / and as it is ſeide bifore / he went vp into the hille allone / and there was he occupied in prayere into the ferthe part of the ny3t ⁊ ſoo that thre partes of the ny3t that were paſſed he hadde contynued in prayere. And thus we reden that often ſithes he 3af him to prayere. Wherfore take we here good entente in what manere he prayeth / and how that he loweth hym in his manhede / and meketh hym to his fader of heuen: he cheſeth ſolitarie places and goth to hem allone to praye / and doth his tendre body to penaunce / and waketh longe wakynges. He prayeth as the trewe herde for his ſchepe ⁊ for he prayeth not for hym ſelf / but for vs as oure aduocate and mediatour bytwixe the fader and vs ⁊ and alſo he prayeth to enſaumple of vs that we ſchulde ofte ſithes praye and ſpecially loue prayer. For ofte ſithes he bad his diſciples and tau3te hem forto praye / and ſo that he bad hem by worde he ſchewed in ſelf dede: he tau3te hem and ſeide: It byhoueth and is nedefulle euere to praye and no3t faile leuynge therof / ſchewing that contynuynge and ofte aſkynge in prayer geteth at the laſte with outen faile that thing that is aſked. And hereof he tolde enſaumple of the domeſman / that at the laſte thoru3 longe crienge and aſkynge of the wydowe dide her ri3t / as the goſpelle of luke telleth. Alſo to ſtire hem forto praye beſily / and triſte forto gete that thei aſken / he tolde another enſaumple ¶ Notabile de oratione. ¶ Nota quare Jeſus orat. ¶ Lucas xviij^o.

of a frende that at the laſte thoruȝ myche aſkynge lente to his frende the brede that hym neded / as the ſame goſpelle telleth in proceſſe concludynge and ſeienge thus : Aſketh / and it ſchal be ȝouen to ȝow.

℔ Lucas xjº.

℔ And alle this he ſeide to teche vs the vertue of good prayere : the whiche may not be eſtymede / for the vertu therof is ſo myȝty and ſo grete that it geteth all goodneſſe and putteth away all manere of wickedneſſe. Wherfore ȝif thou wilt paciently ſuffre aduerſitees and myȝtily ouercome temptaciouns and diſeſes / be thou a man of prayer. Alſo ȝif thou wilt knowe the fleiȝtes of the deuel and be not begiled with his falſe ſuggeſtiouns / be a man of prayer. Alſo ȝif thou wilt take the ſtreiȝt wey to heuene by trauaile and penaunce of fleſche and therwith gladly contynue in goddis ſeruice / be a man of prayer. Alſo ȝif thou wilt putte away veyne thouȝtis and fede thi ſoule with holy thoȝtis and goſtly meditaciouns and deuociouns / be a man of prayer. Alſo ȝif thou wilt ſtable thy herte in good purpos to goddis wille / putting awey vices and planting vertues / be a man of prayer : for thoruȝ prayer is goten the ȝifte of the holi goſte / that techith the ſoule all thing that is nedeful therto. Alſo ȝif thou wilt come to heuen by contemplacioun / and fele the gooſtly ſwetneſſe that is feled of fewe choſen ſoules / and knowe the grete gracious ȝiftes of oure lorde god that mowe be feled bot not ſpoken / be a man of prayer : for by the exerciſe of prayer ſpecially a man cometh to contemplacioun and the felynge of heuenly thinges. Here mowe we ſee of hou grete gooſtly myȝte and vertue is deuouȝte prayer : and to confirmacioun here of and of alle tho thinges that ben ſeide byfore / that holy writt and doctoures ſeienge fully prouen. Ferthermore we haue a ſpecial profe in that we ſeen euery day by experience dyuerſe perſones / ſymple and vnlettred / by

℔ Notabile. Virtus orationis multiplex.

℔ Homo orationis.

℔ Nota de perfectione.

℔ Nota de ſimplicibus.

the vertue of prayere gete and haue alle the thinges that ben ſeide bifore and many mo gretter ȝiftes of grace. Wherfore myche ouȝten alle criſten folk be ſtired to the exerciſe of prayere / bot principally thei that ben religious / whos manere of lyuynge is ordeyned more ſpecially herto. Of this vertue of prayere / and hou oure lord god ȝeueth to hem that deuouȝtly aſken hym in prayere that thing that thei aſken in manere as it is mooſt ſpedeful to hem / ſeynt Bernarde by deuoute proceſſe telleth in dyuers places: the whiche proceſſe paſſing ouer torne we to oure lorde Jeſu and his diſciples and the forſeide proceſſe of hem.

℔ Bernardus ſuper cant. ſer. xj° et lxxxvj°. Item in principio xl° ſer. v°. ℔ Proceſſus.

℔ What tyme that oure lord Jeſu was allone prayeng in the hille / as it is ſeide / his diſciples weren in the ſee in grete diſeſe: for alſo moche as the wynde was aȝenſt hem and the ſchippe in poynt of periſſhynge thoruȝ the grete wawes and the grete tempeſte that was riſen in that tyme. And ſo we mowe ſee ȝif we take good hede by deuoute compaſſioun in what meſchief and tribulacioun they weren at that tyme / bothe for the grete tempeſte that was riſen vppon hem / and alſo for the nyȝtes tyme / and principally for thei lakkeden her lordes preſence that was all her refute in her nede. But he / that gode lorde that knewe what was beſte for hem and that ſuffred this diſeſe of hem for the tyme / whan he ſawh tyme alſo ſente hem comforte and helpe: and ſo at the ferthe wakynge of the nyȝt he came doun fro the hille / goynge vppon the ſee and comynge towarde hem. Now beholde we here ynwardely how that bliſſed lorde / after his grete trauaille of longe wakynge and prayeng / cometh downe allone in the nyȝt tyme fro that trauaillous hille / and parauntre ſtonye and barefote. And ſo goth he ſaddely vppon the water as it were on the erthe / for that creatoure knewe her maker and was obeiſaunt to hym at his wille. And what tyme

he came nyh the ſchippe / the diſciples ſuppoſing that he had ben a fantaſme criden for drede : and than he / benigne lorde / hauynge compaſſioun of hem and willynge that thei ſchulde no lenger be deſtourbeled and trauailled / ſikered hem of his preſence and ſeide : I am he that ȝe deſiren / beeth not adred. And than petre / that was more feruent than othere / triſtynge of his myȝt / at his biddynge bygan to goo towarde hym vppon the water ; bot anone as a grete wynde blewe he failled in byleue and drede / and ſo bygan to drenche ; bot the gode lorde with his riȝt honde toke hym vp and kepte hym fro periſſhinge / and than went in to the ſchippe with hym. And anone all the tempeſte ceſſed and all was in pees and grete tranquillite ; and ſo the diſciples / with grete reuerence and ioye reſceyuynge her lorde / weren putte in grete reſte and ſouereynly conforted by his bleſſid preſence. This is the proceſſe of that goſpelle ſchortely.

¶ Notabile. ¶ In this proceſſe touchynge the diſciples we haue gooſtly doctrine and enſaumple of pacience in tribulacioun and of the profit therof / as we hadde bifore touchinge hym ſelf of the vertue of prayer / as it is ſeide. Wherfore we ſchulle vndirſtonde that as it felle with the diſciples bodily / ſo it falleth with vs all day gooſtly. Oure lorde

¶ De tribulacione electorum. Jeſu ſuffreth hem that ben choſen of hym forto be diſeſed and haue grete tribulacioun in this world / bothe in body and in ſoule ; for als holy writt witneſſeth : He beteth euery child that he reſceyueth to his grace ; and as the apoſtle poule ſeith : Alle tho that ben with oute

¶ Commoda tribulacio. diſcipline ben not kynde children / bot of avoutrie. And it is ſpedefulle to vs ſo to be beten and to ſuffre tribulacioun and diſeſe in this worlde for many cauſes ; for thereby we ben tauȝt forto knowe oure ſelf and oure owne wrecchedneſſe ; alſo there thoruȝ we profiten gooſtly and geten

vertues / and whan they be goten there thoruȝ kepe hem the bettre :- and ferthermore / that is moſte of alle / there thoruȝ we triſtely hopen and abiden the euerelaſtynge mede in the bliſſe of heuene : wherfore we ſchul not be diſcomforted by hem or inpacient in hem / bot rathere coueite hem and loue hem. Bot for alſo myche as the profite of tribula-ciouns / thouȝ it be myche worthe and of grete vertue and myche mede / neuertheles many men thenken hem ful harde and grucchen aȝens hem as inportable bycauſe that they knowen not and ſene not the vertue of hem. Neuer-theles many holy doctoures tellen and techen vs the grete profiȝte of hem in many places to comforte vs gladly forto taken hem and paciently ſo bere hem :- and ſpecially amonge othere ſeynt Bernard in dyuerſe tretys. Wher-fore haue we no wonder thouȝ oure lord Jeſu ſuffred his diſciples / the whiche he loued ſo ſpecially / to be turbled with tempeſtes / as it is ſeide / and ſuffre tribulaciouns :- for he knewe her goſtely profite thereby : for ofte we rede that her ſchippe was in peril by tempeſtes and contrarie wyndes / but it was neuere drowned ne fully periſſhed :- and no more ſchulle we what tribulacioun ſo euere come to vs ȝif we ſuffre paciently and triſte fully in the helpe of oure lorde Jeſu / that wole not faille vs at oure nede. Amen.

¶ Ber-nardus ſuper Pſalmum cº. xvjº Qui habitat. Cum ipſo ſum in tribula-cione. Item cant. xiijº et xxvº et lxxxvº, et in ſermone de paſſione.

¶ How the phariſees and othere token occaſioun of ſclaundre of the wordes and the dedes of Jeſu.

¶ Caᵐ. xxviijᵐ.

WE ſchulle haue no wonder thouȝ ſomme men taken occaſioun of ſclaundre of oure wordes and dedes / be they neuere ſo gode and trewe :- for ſo it byfel of oure lorde Jeſu ofte ſithes :- and ȝit myȝte not he erre in worde or dede. Wherfore byfelle on a tyme that the phariſees aſkeden him : Why that his diſciples waſched not her hondes whan thei went

¶ De ſcan-dalo Ber-nardus cº. 31º.

to mete? And in that thei kepte not her cuſtome after the techynge of her elder. Bot oure lorde / ſeynge that thei charged more the waſchynge with outforth and bodily clannes than vertues with ynneforth and goſtely clanneſſe / anſwered harde a3eyne / reprouynge hem / that thei breken the heſtes of god for her tradiciouns and bodily obſer≈uaunces :~ declarynge after / that vices that comen oute of the herte defoillen more a man than doth the bodily mete taken vnwaſched. Wherfore they were gretely ſclaundred and ſtired a3enſt hym : bot he toke none hede thereof / for they were blynde in ſoule thoru3 malice.

℄ Ber≈nardus c°. 26°. ℄ Alſo ofte ſithes oure lorde Jeſu wrou3te myracles vppon the ſabbot dayes / that weren goddes haly dayes to the Jewes as ben the ſondayes now to criſten men :~ and that he didde to confuſioun and reproue of the Jewes that kepten ſtrei3tly the lawe in bodily obſeruaunces and not in gooſtly vndirſtondynge / as his wille was : for he bad not the hali≈day forto leue therynne good worchynge and dedes of charite / bot forto ceſe and abſteyne fro ſynne and bodily werkes. Wherfore they weren greetly ſclaundred / that is to ſaie token occaſioun of ſclaundre a3enſt hym / and con≈ſpired into his dethe and ſeiden : That that man was not on goddes halue that kepte no3t the Sabbott daye. But oure lorde lafte not therfore to worche myracles and doo dedes of charite in tho dayes :~ bot meche more dide hem forto deſtroye the Jewes errour forſeide.

℄ Ber≈nardus c°. 31°. ℄ Another tyme alſo whan he tau3te in the ſynagoge goſtly lore / and ſeide that he was the brede of lyf that came fro heuene / and how it byhoued to eten his fleſche and drinken his blode who ſo ſchulde be ſauf and haue euerlaſtynge lyf :~ they vnderſtondynge his wordes fleſchely and not gooſtely gruccheden a3enſt hym and token occa≈ſioun of grete ſclaundre. And many of his diſciples thoru3

that myſvndirſtondynge fleſchely forſoken hym / bot petre in the name of the xij apoſtles anſwered that they wolde not leuen hym :- for he hadde the wordes of euerelaſtynge lyf: and ſo that was ſclaundre to the badde was vertues to the gode.

¶ In the forſeide wordes and dedes of oure lord Jeſu we haue enſaumple that we ſchulle not lette to do gode werkes for occaſioun of ſclaundre vnſkilfully taken of othere / or for enuy and yuel wille of hem / and ſpecially of that dede that is neceſſarie to ſoule hele we ſchulle not ceſe for eny ſclaundre. Wherfore ſeynt gregorye ſeith / that a man ſchal rathere ſuffre ſclaundre forto ariſe than he ſchal leue the trewthe / that is to ſeie in thre maneres after the comoun ſentence of doctoures: firſt / of the trewthe of good lyf man ſchal not ceſſe for ſclaundre / that is to ſaie he ſchal not doo dedely ſynne for puttynge away of eny ſclaundre :- alſo / a doctour or a prechour ſchal not teche or preche falſe for eny ſclaundre / bot in caſe he may holde his pees of a certeyne trewthe / as what tyme he knoweth that the hereres ben obſtynate in errour and ſchulle be the worſe if that trewthe were ſeide: the thridde is trewthe of riȝt-wiſneſſe that ſchal not be lafte for ſclaundre / that is to ſay a domeſman ſchal not ȝeue falſe dome / ne a witteneſſe bere falſe recorde for any ſclaundre. Bot of othere certeyne dedes that nowe be lafte with outen perile of ſoule a man ſchal otherwhile ceſe / thouȝ they ben goode in hem ſelfe / forto putte away occaſioun of ſclaundre :- as the apoſtle poule ſeith: That he wolde rathere neuere ete fleſche than he wolde there thoruȝ ȝeue occaſioun of ſclaundre to his brother.

¶ Notabile de ſcandalo.

¶ Gregorius.

¶ Prima veritas vite.

¶ Secunda veritas doctrine.

¶ Tertia veritas iuſtitiae.

¶ Alſo in the forſeide proceſſe of oure lorde Jeſu we ben tauȝte forto charge more the clanneſſe of ſoule / and that diſpoſith to vertues / than bodily clanneſſe and honeſte with

¶ N.

outeforth / that is no vertu ynne. Neuertheleſſe honeſte and bodily clenneſſe is good ſo that it diſpoſe not to veyne glorie / or curioſite / or leccherie / or othere ſynnes: and ſo ben good coſtomes that ben grounded vppon reſoun forto ben kepte: bot the biddinges of god and the ordynaunces of ſouereynes in holy chirche ben myche more forto charge. Wherfore in this poynt erren many criſten men / and ſpecially religious / that chargen more bodily obſeruaunces and cuſtomes / thouȝ they diſpoſe to none vertue and ofte ben aȝenſt reſoun / than thei done the biddinges of god and the doctrine of holy fadres touchinge charite / mekeneſſe / pacience / deuocioun in prayere / deſcrete abſtinence and othere vertues: wherfore they mowe drede the reproue of oure lorde Jeſu priuely / that he reproued the phariſees openly / as it is ſeide bifore.

¶ Ca^m. xxix^m. ¶ Of the ſpecial rewarde of oure lorde Jeſu byhoten to alle thoo that forſaken the worlde for his loue.

WHat tyme oure lorde Jeſu / by occaſioun of the riche man that wolde not leue his temperel goodes for perfeccioun / ſeide: That it was harde to a riche man to entre into the kyngdome of heuene: the apoſtle petre in the name of alle his felawes / the xij apoſtles / aſked of hym what rewarde thei ſchulde haue that hadden forſake and lafte alle worldely thinges for his ſake. And than oure lorde anſwered / not onely byhetynge to hem a ſouereyn mede in the bliſſe of heuen / bot alſo to alle othere that forſaken fader and moder and othere kynne and temperel goodes of his loue the hundred folde in this worlde and after lyf euerlaſtynge in an other world to come. Wherfore alle thoo that hauen taken hem to gooſtly leuynge and fully forſaken the worlde hauen mater of greet gooſtly ioye and ſpecial

¶ B. N.
¶ Proceſſus.

¶ De centuplo promiſſo.

comforte in this byheſte of Jeſu / not only for the euere-laſtynge lyf in heuene / that thei triſtily hopen to haue by his gracious byheſte / bot alſo for that hundred folde rewarde that they ſchulle fele in this bodily lyf ȝif thei trewely loue Jeſu and fully forſaken the worlde: that is neither gold ne ſiluer / ne deynte metes / ne precious clothes / bot gooſtly richeſſe of vertues and comforte of the holy gooſt: the whiche he all onely knoweth that by expe-rience feleth it in hym ſelf / and that is amonge othere clene conſcience and reſte in ſoule / loue of pouerte / chaſtite / pacience / and othere vertues. And what tyme that oure gooſtly ſpouſe Jeſu wole and to whom / the ſenſible preſence of hym felte / bothe in body and ſoule / that paſſeth not only an hundred folde bot alſo a thowſande folde alle the fleſchely likynge of erthe. This ſpecial ȝifte of Jeſu is knowen of gooſtly folk biforeſeide / bot it is hidde to fleſchely folk that haue ſette her herte in comforte in this world: as the prophete Dauid / ſelynge this ȝifte / ſpeketh to god in this manere: Lorde / hou grete is the multitude of thy ſwetneſſe that thou haſt hidde to hem that dreden the. Of this matere ſeynt Bernarde maketh a deuoute proceſſe in a tretys of hym that is cleped *De colloquio Symonis et Jeſus* / ſpekynge more plenerly of this gooſtly mede: of the whiche Jeſu graunte vs parte. Amen.

¶ Nota ſpeciale donum gracie.

¶ Quam magna multitudo dulcedinis tue domine.

¶ Ber-nardus.

¶ Of the tranſſiguracioun of oure lord Jeſu in the hille.

¶ Ca^{m}. xxx^{m}.

OWre lorde Jeſu criſte willynge to conferme and ſtrengthe his diſciples in that trewe byleue that he was bothe god and man / he ſchewed hem that he was verray man by that he ſuffred after the kynde and comoun infirmyte of man: and alſo that he was god by the myracles that he wroȝte abouen the comune kynde and myȝt of man: and therwith alſo

¶ Nota totum.

he enfourmed hem and tolde hem bifore that he ſchulde ſuffre peynefully the harde deth as man and after ariſe vp glorioufly to lyfe as god. And to this ende what tyme that / as the goſpell of Matheu and Marke and Luke telleth / he had tolde his diſciples that he ſchulde ſuffre many reproues and deſpites in Jeruſalem / and at the laſte be ſlayn and dede / and after that he ſchulde riſe fro deth to lyue the thridde day : than ferthermore he concluded and ſeide that there were ſome of hem that there ſtoden at that tyme the whiche ſchulde not taſte bodily deth til thei ſeien mannis ſone / that was hym ſelf / comynge in his kyngdome / that is to ſeie apperynge in a wonderful and ioyeful cleerneſſe of this manhode longinge to his kyngdome.

℔ Math. xvj°. Mar. xiij°. Luc. ix°.

℔ And than forto fulfille this byheſte / aboute the viij day after he toke with hym peter and James and John vppe into an hiȝe hille that was / as clerkes ſeyn / cleped Thabor : and there he was tranſſigured in her ſiȝte / that is to ſeie torned oute of the lowe likneſſe of ſeruaunt in to the hiȝe and glorioufe liknes of his kyngdome : for his face ſchone as the ſonne and his clothes were alſo whyte as the ſnowe : and therwith there appereden Moyſes and helie ſpekynge with him of his paſſioun that he ſchulde ſuffre in Jeruſalem. In the whiche bliſful ſiȝt the diſciples rauiſched / and ſpecially Petir / forȝetynge all erthely thing coueyted and deſired forto haue dwelled ſtille there in that bliſſeful place / and ſeide : Lorde / it is good that we abide and dwelle here : and therfore / ȝif thou wilt / make we here thre tabernacles : one to thee / one to Moyſes / and one to helye. Bot he wiſte not what he ſeide : neither in that he wolde haue dwelled with Jeſu in bliſſe bifore that he ſuffred with hym the paſſioun of the deth / as he hadde tolde hem byfore that he ſchulde doo / nor that he wolde haue ſeuered hem thre that were alle one as in gooſtly ſelynge / the lawe / the pro-

phetes / and Jeſu : and therfore forto conferme hym / that is forto ſeie petre and his felawes / in trewe byleue of Jeſu that he was goddes ſone and that thei ſchulde here and folowe hym in all thing / therwith a bri3te clowde ouer-ſchadewede hem / and out of the clowde came a voiſe fro the fader of heuene ſeienge : This is my byloued ſone in whom me liketh wele / and therfore hereth 3e hym. That is to ſeie in alle that he techeth / for he is verray ſoothfaſt-neſſe withouten leſynge : and therwith foloweth hym in that he ſcheweth / for he is the ri3t wey withouten errynge : whom 3e haue herde bothe in the lawe / that is vnderſtonde in Moyſes / and in the prophetes / that ben vnderſtonde in helye. And than whan the diſciples hadde herde this heuenly voys byforeſeide of the fader / they felle doun to the erthe on her faces with grete drede : for the infirmyte of man my3te not bere that heuenly voyce aboue kynde. And than oure lorde Jeſu benignely lifte hem vppe / and badde hem not drede. And therwith they liftynge vp hir ei3en and lokynge aboute hem ſeynge no moo bot all onely Jeſu. And as they wenten doun the hille he bad hem telle no man that they hadde ſeien til he / mannis ſone / were riſen fro deth to lyue.

℄ This is the proceſſe of the goſpell / in the whiche whoſo hath grace of gooſtly vnderſtondynge and ſwetneſſe may ſee many good notabilitees ſtirenge to lowynge and deſpiſynge of man hym ſelf and to feruent deuocioun and loue of god / and ſpecially he that hath ſelynge abouen kynde / 3euen by ſpecial grace / may taſte and haue myche gooſtly comforte : that he graunte vs parte of / Jeſu criſte. Amen.

℔ Cam. xxxjm.

℔ Of the ſeke man heled at the water in Jeruſalem cleped *probatica piſcina.*

℔ B.

THere was in the citee of Jeruſalem / in the manere of a ponde / a ſtandynge water cloſed aboute with fyue dores : in the whiche water the ſchepe were waſchen that were offred in to ſacrifice : in the whiche water alſo / after the opinioun of ſome clerkes / lay the tre of the holy croſſe : where it byfel as by wey of myracle that ones in the ȝere that water was gretly ſtered and meved of the aungel of god. And than what ſeke man myȝte firſte entre in to the water he was heled of his infirmyte : wherfore many ſeke men dwelleden contynuelly by that water / abydynge the meuynge therof by the aungel : among the whiche there was one liggyng in his bedde on the paleſye xxxviij ȝere. The whiche man oure lord Jeſu heled on the ſabbot day / and badde hym bere awey his bedde and goo / as the proceſſe of the goſpelle telleth more plenerly.

℔ Proceſſus.

℔ Nota bene.

℔ Primum.

℔ In the whiche proceſſe we mowe note ſpecially thre thinges to oure edificacioun : firſte / in that oure lorde Jeſu aſkede the ſeke man whether he wolde be made hole : we mowe vndirſtonde that oure lord god wole not ȝeue vs grace and gooſtly hele bot we willen and deſire it. Wherfore tho ſynful men that deſire not and wole not aſſente to goddes wille of her gooſtly hele and her ſauacioun ben dampnable with outen excuſacioun : for as ſeynt Auſtyne ſeith : He that made the with oute the / wil not iuſtifie the with outen the. The ſecounde notabilite is that it byhoueth vs to be war and beſy after we be delyuered and clenſed of ſynne that we falle not wilfully aȝeyne therto / leſte that oure vnkyndeneſſe in that partie worthily be punyſched more harde of oure lord Jeſu. Wherfore

℔ Secundum.

he ſeide to that ſeke man that he hadde heled: Go and wille thou ſynne no more / leſt worſe bifalle to the. For ofte ſithes it falleth that for gooſtly infirmyte / that is to ſeie ſynne / cometh bodily infirmyte: and ſo thoruȝ delyuerynge and aſſoillynge of ſynne ofte tymes the body is heled of bodily ſikeneſſe. The thridde thing notable is that wicked men gladdely ſuppoſen vertuouſe dedes of othere men into the worſe partie / and ſo they leſen here mede: comounly as goode men on the tother ſide ſuppoſen all thinge in to the bettre parte in encreſe of her mede. Thus the Jewes / full of envie / whan thei ſeien that ſeke man made hole myraculoſly of oure lorde Jeſu / and berynge away his bedde on the ſabbot day at his biddynge / they aſked hym: Who bad hym bere his bedde? bot they aſked not who made him hole. And ſo thei token that parte that hem thouȝte was reprouable: bot thei laſte that parte that was commendable. And thus comounly thei didden in alle the myracles of oure lorde Jeſu. In the ſame manere worldely men and fleſchely tornen into the worſe parte that good men and gooſtly tornen into the beſte parte: for they that ben in charite and dreden good / lyuynge riȝtwiſly / aretten alle thing for the beſte and to goddis worſchippe / whether it be proſperite or aduerſite / knowynge that all thing is done riȝtwiſly by goddes wille or his ſufferaunce: and ſo in all thinge ſpirituel men wynnen and geten mede: ȝe / ſo ferforth that of her owne ſynnes and othere mennis / and of the deueles werkes / thei profiten and wynnen gooſtly / as ſeint Bernarde ſcheweth in dyuerſe places. Who ſo hadde this grace perfitely to ſuppoſe and arette alle thinges that bifelle in to the better parte / he ſchulde mowe ſuffre tribulaciouns and temptaciouns withouten grete diſeſe: and by longe exerciſe come to the grete reſte of ſoule that ful ſelden or

℄ Tercium.

℄ Bernardus cant. vo. xiiij. liiij.

neuere ſchulde he be deſtourbled with eny thing: bot it ſchulde be verified in hym that the wiſe man ſeithe: Whatſoeuere bifalle to the riȝtwis man / it ſchal not make hym ſory. *In capitulo de Cananea 30°.*

℄ Non contriſtabit iuſtum quidquid ei acciderit.

℄ Ferthermore in the forſeide proceſſe in the ſpecial mynde of the aungel / we ſchulle vndirſtande that goddes aungeles ben as mynyſtres and menes bytwixe god and deuoute ſoules / as ſeint Bernard ſeithe. Wherfore we oweth to worſchippe hem and honoure hem and thonke hem: and for alſo moche as thei ben contynuelly preſent with vs we ſchulde eſchewe to thenke / or ſpeke / or doo / that myȝte offende hem: for thei ben oure keperes / ordeyned of god and beſy aboute vs / coueitynge algate oure goſtly profite. Of this mater ſpeketh ſeint Bernarde *ſuper Pſalmum Qui habitat / ſermone xj° / ibi angelis ſuis mandauit de te. Item ſuper cant. ſermone lxxj°.*

℄ Nota de angelis.

℄ How oure lorde Jeſu kaſte oute of the temple the biggeres and the ſelleres aȝenſt goddes lawe.

℄ Ca^m. xxxij^m.

TWo tymes / as the goſpelle maketh mynde / oure lorde Jeſu caſt out of the temple the biggeres and the ſelleres there inne / and that with a ſcourge made of cordes: the whiche dede among alle the myracles that he wrouȝte ſemeth wonderfulle: for what tyme that he wrouȝt othere myracles / in the whiche he ſchewed the ſouereyne myȝt of his godhede / the phariſees and ſcribes and othere of the Jewes deſpiſed hym and reproued hym: but at this tyme whan they were in grete multitude gedered in the temple / and in here grete ſolempnyte / they hadde no power to withſtonde him al one: and the cauſe was for the goſtly fire of his ȝele brennynge withynne forth for the vnworſchippynge of his fader / ſpecially in that place where he owed moſt to

be worſchipped / ſchewed hym ſo dredful in his face with-outeforthe that they were wonderfully adred and diſcom-fited / and hadde none power to withſtonde hym.

¶ This proceſſe after the expoſicioun of ſeynt gre-gorye and othere doctoures is ful dredful to alle criſten men / but namely to prelates and curates and othere men of holy chirche / and ſpecially we religious that ben ſette in goddes temple forto ſerue hym contynuelly in deuoute prayere and othere gooſtly exerciſes. ȝif we ȝeue vs to couetiſe and vanytees / and medle vs ouer nede with worldely occupaciouns and chafferynges / as thei didden / we mowe ſkilfully drede the indignacioun of Jeſu and his caſtynge oute fro grace in this lyf and after departynge fro his bliſſe euerlaſtynge. Wherfore thou that wilt not drede the indignacioun of Jeſu / loke that in no manere thou putte the wilfully nor medle the to thy power with worldely occupacioun. But for this mater is fully and plenteuouſly treted in the expoſicioun of this goſpell in many places / therfore we paſſen ouer thus ſchortly at this tyme.

¶ Poſt iſta duo capitula preſcripta ſequitur in Bonauen-tura capitulum xxxvij^{m} / ſcilicet quando diſcipuli vellebant ſpicas etc / quod capitulum ſupra tranſlatum eſt capitulo xxiiij^{o} in parte tercia / vnde et poſt iſta ſequitur capitulum de miniſterio Marthe et Marie.

℄ Cam. xxxiijm.

℄ Of the reſceyuynge of oure lorde Jeſu by the tweyne ſiſtres Martha and Marie: and of the two manere of lyuynge / that ben actyf and contemplatyf / in holy chirche.

BYfelle vppon a tyme that oure lorde Jeſu went with his diſciples in to Bethanye / that was cleped the caſtel of marthe and marye / and come into the hous of hem: and they / that loueden hym with alle her hertes / weren glad and ioyful of his comynge. And Martha / the elder ſiſter / that hadde the cure of the houſeholde anone beſied hir and went faſte aboute to ordeyne for the mete couenable to hym and his diſciples: bot hir ſiſtre Marie / forȝetynge alle bodily metes / and deſirenge ſouereynly to be ſedde goſtely of oure lorde Jeſu / ſette hir doun on the grounde at his feete and caſtynge her eiȝen and hir herte and her eres into hym onely / with more ioye and likynge than may be ſpoken / was ſedde gooſtly and comforted in the bliſſed wordes of oure lorde Jeſu: for he wolde not be ydel / bot / as his comune manere was / occupied hym with ſpekynge of edificacioun and wordes of euerelaſtynge lyf. Martha / that was ſo beſily occupied aboute the mynyſtracioun and the ſeruice of oure lorde Jeſu and his diſciples / ſeenge hir ſuſtre Marie ſo ſittynge as it were in ydelneſſe / toke hit heuyly and compleyned hir to oure lorde as he hadde take no rewarde therto / and prayed hym that he wolde bidde her ſiſter riſe and helpe hir to ſerue. And than was Marie aferde leſte ſche ſchulde haue be taken fro that ſwete reſte and gooſtly likynge that ſche was ynne / and nouȝt ſche ſeide bot hynge doun hir heued / abidynge what oure lorde wolde ſeie. And than oure lorde / anſwerynge for hir / ſeide to Martha / that thouȝ ſche was beſy and trowbled aboute many thinges: neuertheles one thing was neceſ- ſarie / and that was the beſte Marye chaſe: the whiche

ſchulde neuere be take fro hir: and than was Marie greetly conforted and ſatte more ſikerly in her purpos: and Martha withouten enuie hilde hir paied and ſerued forthe with good wille.

¶ In this proceſſe of the goſpelle biforeſeide / ſo ſchortly touched after the lettre / we mowe noten and vndirſtonde many faire thinges gooſtly to oure edificacioun. And firſte / the grete goodneſſe of oure lorde Jeſu in his homely comynge to that pore houſe of tho tweyne ſiſtres / Martha and Marie: takynge ofte ſithes with good wille and likynge ſuche ſymple refeccioun and bodily fode as they hadden: for as it ſemeth wele by that ſeying of Martha / that hir ſuſtre lete hir ſerue allone / there was no multitude of ſeruauntes: and ſo foloweth that there was none grete arraye in dyuerſe meſſes or many delicate metes and drynkes: and ȝit came oure lorde ofter / cuſtomably vnbeden / to that place than he dede to eny other to take his bodily fode: and that ſpecially / as I trowe / for the grete loue and affeccioun that he hadde to marye aftir hir conuerſioun forſeide / and in ſo myche as he knewe wele that ſche loued him ſouereynly euere aftir / as it is ſeide bifore. And ſo it is to byleue that oure lorde Jeſu wille loue ſpeciallye / and ofte viſite by grace / and dwelle gooſtly with that ſoule / that by trewe repentaunce and penaunce forſakith hir ſynne / and perſeuerauntly kepeth hir in the loue of hym. ¶ Nota totum ſequens.

¶ Lorde / how gladde and ioyfull were theſe two ſiſtres forſeide / Martha and Marye / of the comynge at this tyme of this bleſſid giſte / Jeſu / to her houſe / and principally Marie. For as it ſemeth after the proceſſe of the goſpell this was the firſte tyme that he come to that houſe / and that ſone after the conuerſioun of Marie forſeide: and in ſo meche it was the more ioyful to hire / for than ſche had that ſche ſouereynly loued and onely deſired. And ther-

fore hir ſiſtre / not knowynge how it ſtood with hir with ynneforth in her herte / and ſeenge her maneres chaunged that was wont forto be occupied in beſyneſſe of bodily minſtracioun with hir / and nowe as takynge no rewarde therto / bot ſittynge and tentynge onely to the ſwete contemplacioun of Jeſu / as it is ſeide bifore / merueilled gretly therof: and therfore conpleyned to oure lorde / as it is ſeide / not reprouynge hir ſiſtre after the comoun condicioun of wommen: in token and enſaumple that he that is occupied vertuouſly in actyfe lyffe ſchal not reproue hym that is in reſte of contemplatyf lyffe / thouȝ it ſeme to hym that he be as idel.

¶ Cam. xxxiijm.

¶ Of actif lyf and contemplatyf.

BY thiſe tweyne ſiſtres byfore ſeide / Martha and Maria / as holy men and doctoures wryten / ben vndirſtande tweyne manere lyues of criſten men / that is to ſay actyf lyf and contemplatyf lyf. Of the whiche there beeth many tretees and grete proceſſe made of dyuerſe doctoures / and ſpecially the forſaide Bonauenture in this book of criſtes lyf maketh a longe proceſſe / aleggynge many auctoritees of ſeynt Bernarde: the whiche proceſſe thouȝ it ſo be that it is full good and fructuouſe to men as vnto many goſtly lyueres: neuertheles for it ſemeth as inpertynent in grete partye to manye comoun perſones and ſymple ſoules that this boke in Engliſche is writen to / as it is ſeide ofte byfore: therfore we paſſen ouer ſchortly / takynge therof that ſemeth profitable and edificatyffe to oure purpoſe at this tyme.

¶ B. ¶ But firſt it is to vndirſtonde that the proceſſe of the forſeide Bonauenture of thiſe tweyne manere of lyues / actyf and contemplatyfe / longeth ſpecially to ſpirituel perſones / as ben prelates / prechoures / and religiouſe.

And ſo he ſeith at the bygynynge that actyſe lyffe / that is vndirſtonde by Martha / hath tweye partes: And the firſte parte is that manere of lyuynge by the whiche a mannis beſyneſſe ſtant principally in that exerciſe that longeth to his owne gooſtly profiȝt / that is to ſeie in amendynge of him ſelfe / as withdrawynge fro vices and profityng in vertues: firſte as to profite of hym ſelf / and afterwarde as to his neiȝebore by werkes of riȝtwiſnes and pitee / and dedes of mercye and charite / as it ſchal be ſeide after more plenerly. The ſecounde parte of actyffe lyf is whan a mannes occupacioun and beſyneſſe ſtant in that exerciſe that longeth to the profite of othere men principally / though it be alſo therwith to his owne mede: the more therby as it is in gouerning of othere men / and techynge / and helpynge to the hele of ſoule / as done prelates / and prechoures / and othere that haue cure of ſoule. And by-twixe thiſe tweyne partes of actyſe lyff / byfore ſaide / ſtant contemplatyf lyff. So that in this ordre: Firſte a man trauaille and ȝeue hym to good exerciſe in prayere / and in ſtudie of holy ſcriptures / and othere gode worchynges in comoun conuerſacioun / amendynge his lyf and with draw-ynge fro vices and profiȝtynge in getynge of vertues. And after then / ſecoundely / reſtynge in contemplacioun / that is to ſaye in ſolitude at the leſte of herte / forſakynge all worldes beſyneſſe / with all his myȝte be aboute contynuelly to thenke on god and heuenly thinges / onely tentinge to pleſe god. And than here after when he is perfitely in tho tweyne forſeide exerciſes tauȝt and ſtabled in verreye wiſ-dome and vertues / and liȝtened thoruȝ grace / deſirynge the gooſtly profite of othere men: than may he ſikerly take vppon hym the cure and the gouernayle of othere. And ſo after the foreſeide proceſſe / firſte it byhoueth that in the firſte parte of actyf lyf mannis ſoule be purged of

℄ Prima pars vite actiue.

℄ Secunda pars actiue.

℄ Primo.

℄ Secundo.

℄ Tercio.

vices and ſtrengthed and conforted in vertues: after that it be tau3t and li3tened and enfourmed in contemplatyf lyf: and thanne in the thridde degree may he ſikerly goo oute to gouernayle and profi3te of othere / as it is ſeide.

℔ N. ℭ Vppon this forſaide proceſſe of Bonauenture / ſo ſchortly touched / he alleggeth after many auctoritees of ſeynt Bernarde forto preue alle the partes therof / that is to ſeie the firſte of actif / the ſecounde of contemplatyf / and the thridde / that is the ſecounde of actyf: the whiche we paſſe ouer with grete proceſſe of contemplacioun and manye auctoritees of ſeynte Bernarde. For fewe there ben / the more harme is / outher in ſtate of contemplatif lyf touchinge the ſecounde poynte byfore ſeide / or in the ſtate of perfi3te actif lyffe touchynge the thridde poynt / that comen to her aſtate by the trewe waye / that is declared bifore. And that is the cauſe that in this tyme manye there ben / bothe men and wymmen / in the aſtate of contemplatyf lyffe / as eſpecially ancres and recluſes / or heremytes / that wyten litel as in effecte truly what contemplatyf lyffe is by defaute of exerciſe in actif lyf / as it is bifore ſeide. And therfore it is ful perilous and ful dredful to be in eſtate of perfeccioun and haue a name of holyneſſe / as hauen ſpecially thiſe recluſes / bot the lyuynge and the gooſtly exerciſe of hem be accordynge therto. For ſeint gregorie ſeithe / that there be manye that fleen occupacioun of the worlde and taken hem to reſte / bot there with thei ben not occupied wyth vertues: and therfore ofte ſithes it falleth that the more ſikerly that they ceſſe fro outwarde occupacioun / the more largely thei gedre in to hem by ydelneſſe the noyſe of vnclene thou3tis. And ſo of euerich ſuche ſoule that ſpendeth her tyme in ydelneſſe and flouthe ſpeketh the prophete Jeremye in his lamentaciouns in this manere: *Viderunt illam hoſtes et deriſerunt ſabbata eius /*

℔ Moralia libro v°. capitulo 20°.

that is to ſaye: The wicked ſpirites / enemyes of mankynde / ſeynge and takynge hede of the lyuynge of ſuche a ydel ſoule lawhen to ſcorne her dayes of reſte: for in that ſche is ferre fro outeward occupacioun and therby is trowed to ſerue god in holyneſſe / in ſo myche ſche ſerueth the tyraunterie of tho wicked ſpirites in ydelneſſe. Alſo the ſame holy clerk gregorie in the ſame book / after ſpekynge of theſe tweyne lyues / actyffe and contemplatyffe / ſeithe that mannis ſoule ſchulde firſt be wyped and made clene of the deſire of temperel ioye and veyne glorie / and of alle delectacioun or likynge of fleſchely luſt and deſire: and then may he be lifte vppe to the ſiȝt and degre of contemplacioun. In figure and token herof whan god ȝaf Moyſes the lawe the comune peple was forbeden to neiȝhe the hille: in token that thei that ben of weyke wille and deſiren erthely thinges ſchulde not preſume to clymbe vppe to hiȝe thinges of contemplacioun. And ferthermore declarynge hou thei ſchal preue hem ſelf able that wole goo to contemplatyf lyfe / ſethe that firſt it byhoueth they proue hem ſelfe by exerciſe of vertues in the felde of worchynge / that is to ſeie that thei knowe hem ſelf beſily ȝif they done none harme to her neyȝhebore: and ȝif they bere paciently harmes or wronges don to hem of othere men: alſo ȝif thei haue no gladneſſe in herte or likynge whan temperel goodes fallen to hem: and aȝeynewarde / ȝif thei ben not to heuy or ſory whan they ben withdrawen: alſo ȝif thei felen in her mynde the loue of ſpirituel thinges ſo myȝty that it ouercometh or putteth out of her hertes the affeccioun and the ymaginacioun of alle erthely thinges: and ſo in that they coueiten to come to that thing that is abouen her kynde / they ouercomen that thei ben by kynde. All this ſeithe Gregorie.

℄ Gregorius Moralia in libro vjo capitulo 23o.

℄ Figura.

℄ Herto accordynge ſeynt Bernarde and alle othere

doctoures generally / ſeienge that whoſo wole goo to con=templatyf lyf it byhoueth that he be firſt preued in exerciſe of actyfe lyffe. In figure where of is alegged comounly the ſtorie of the tweyne dou3tres of Laban / the whiche Jacob toke to his wifes / that weren i=cleped the eldre Lya / that was ſore ei3ed but plenteouſly berynge children / by whom is tokened actiue: the 3onger was Rachel / faire and loueliche bot bareyne / by whom is tokened contem=platyf lyfe. And thou3 it ſo were that Jacob loued bettre Rachel than Lya / and coueited firſt to haue hadde hir to wyfe for his ſeuen 3ere ſeruiſe: neuertheles he was made firſt to wedde the eldir / Lya / in token that actyf lyffe ſchulde be byfore contemplatyf lyffe / as it is ſeide: and this ſtorie is pleynely treted in many places to this purpoſe / and therfore we paſſe ouer ſo ſchortly.

℄ But forto ſpeke of the manere of lyuynge in thiſe tweyne lyues / actyfe and contemplatyfe / in ſpecialle / and namely of actyfe lyfe that ſtant in ſo many degrees as of ſeculeres and religiouſe / and lered and lewed / it were harde and aſke longe proceſſe: and alſo as it ſemeth it nedeth no3t for the general exerciſe of actyf lyffe as it longeth firſt to a man hym ſelf / that is in fi3tinge a3enſt vices and beſy in getynge of vertues: and alſo after as it longeth to his euen criſten / that is in the fulfillynge of the dedes of mercy and almeſdedes doynge of hem that hauen habundaunce of temperel goodes in euery degre is writen ſufficiently / as I hope: and therfore I leue to ſpeke more of this mater at this tyme / ſaue to make an ende accordynge to the bygynnynge of the mater byfore=ſeide in the goſpelle of thiſe tweyne ſiſtres / Martha and Marye: by the whiche ben vndirſtonden theſe tweyne lyffes / actyf and contemplatif / as it is ſeide. Firſt / they that ben in actyffe lyffe hauen enſaumple of Martha of that

℄ Nota=bilia vite actiue.

℄ Primum notabile actiuis.

vertue that is ſouereynly nedefulle to hem in alle her dedes / that is charite. And firſte as to hem ſelf / that they be with oute dedly ſynne: for elles Jeſu wolde not dwelle in her hous nor accepte her ſeruice. Alſo as to othere / that they deme not ne deſpiſe othere / the whiche peraꝫuenture done not ſo manye vertuouſe dedes as to mannis ſiȝte as thei done: for they mowe not knowe the priue domes of oure lorde Jeſu that accepted more pleſyngly and preferred the priue contemplacioun of Marie / that ſatte at his fete in ſilence / as ſche hadde Iꝫbe ydel / byfore alle the grete beſy ſeruice of Martha: and that was for the feruent loue that ſche hadde in contemplacioun of hym: and ȝit was the ſeruice and the beſyneſſe of Martha full pleſynge to Jeſu and medeful to hir / as actyf is good but conꝫtemplatyf is better.

℄ Secundum notabile.

℄ And ſo furthermore it is to note that / notwithſtondynge the grete commendacioun of oure lorde Jeſu touchynge Marye and the preferrynge of hir parte / Martha grucched not of hir parte / but contynued forthe in her manere of lyuynge / ſeruynge cuſtomably to Jeſu and his diſciples / as John witneſſith after in his goſpelle: in token that he that is called to god and ſtandeth in the ſtate of actyf lyffe holdeth hym paied and gruccheth not thouȝ contemplatyf lyff be commended byfore his aſtate. For hou ſo euere it ſtande of thiſe tweyne eſtates and degrees of leuynge / god woot all onely who ſchal be bifore othere in the bliſſe of heuene of the perſones in thiſe aſtates. And thus moche be ſeide as touchynge the parte of Martha and of actyf lyfe tokened by hir.

℄ Tercium notabile actiuis.

℄ Furthermore touchynge contemplatyf lyffe: he that is in that aſtate hathe enſaumple in Marie of thre thinges that nedeth ſouereynly to that aſtate: that bene mekeꝫnes / pacience / and ſcilence. Firſte mekenes is tokened in

℄ Notabilia contemplatoribus.

℄ Primum

notabile: Humilitas. the lowe ſittynge of Marie at the feete of oure lorde Jeſu: and bot this grounde be truely ſette in the herte of hym that is in this degre of contemplacioun / that is to ſaye that he preſume not of his owne holyneſſe / bot that he deſpiſe hym ſelf trewely in his owne ſiȝt / as it is ſeide bifore in dyuerſe places what longeth to mekeneſſe: ſothely elles alle his byldynge of contemplacioun be it neuere ſo hiȝe wole not ſtonde ſtedfaſte / bot ſone at a litell wynde of aduerſite falle to noȝt. The ſecounde vertue acordynge herto is pacience in ſuffrynge falſe demynges / ſcornes / and reproues of the worlde that he ſchal ſuffre that fully forſaketh and deſpiſeth the worlde as it nedeth to the trewe contemplatyf / commyttynge all way by pacience in herte his cauſe to his aduoket Jeſu / withouten anſwere reprouynge aȝeyne / as Marye didde whan the phariſee demed and reproued hir. Alſo hir ſiſtre playned vppon hir / and the diſciples hadde indignacioun and grucched aȝenſt hir: but in alle thiſe ſche kepte ſcilence / that is the thridde vertue nedefull to the contemplatyfe. And ſo ferthere forth ſche ȝaf enſaumple of ſilence / that we fynde not in all the goſpell that ſche ſpake byfore the reſurrecciouun of oure lorde / ſaue ones by a ſchort worde at the reiſyng of hir brother / laȝar / notwithſtondynge the grete loue that oure lorde Jeſu ſchewed to hir / and the grete likynge that ſche had in the wordes and the holy doctrine of hym that ſchulde ſtire hire by reſoun the more boldely to ſpeke. And whoſo coueiteth to knowe the fruyte of vertuouſe ſilence / ȝif he haue affeccioun and wille to trewe contemplatyf lyuynge / withouten doute he ſchal be bettre tauȝte by experience than by writynge or techynge of man: and neuertheles ſeynt Bernarde and manye othere holy fadres and doctoures commenden hiȝely this vertuous ſylence / as it is worthy. Where of and othere vertuouſe

℄ Secundum notabile: Paciencia.

℄ Tercium notabile de contemplacione: Silencium.

exerciſe that longeth to contemplatyf lyuynge / and ſpecially to a recluſe : and alſo of medled lyf / that is to ſaye ſomtyme actyfe and ſomtyme contemplatyf as it longeth to dyuerſe perſones that in worldely aſtate hauen grace of gooſtly loue / who ſo wole more pleynely be enformed and tauȝt in Engliſſhe tonge lete hym loke the tretys that the worthy clerke and holy lyuere maiſter Walter hyltoun / the chanoun of thurgartun / wrote in engliſche by grace and hiȝe diſcrecioun : and he ſchal fynde there / as I leue / a ſufficient ſcole and a trewe of alle thiſe : whoſe ſoule reſte in euere laſtynge bliſſe and pees / as I hope he be ful hiȝe in bliſſe / ioyned and knytte with outen departynge to his ſpouſe Jeſu by parfite vſe of the beſte parte that he chaſe here with marye / of the which parte he graunt vs felaw-ſchippe / Jeſu oure lorde god. Amen.

¶ Magister W. de hiltoun.

¶ Of the reyſinge of laȝare and othere tweyne dede bodyes. ¶ Ca^m. xxxiiij^m.

AMonge alle the myracles that oure lorde Jeſu criſt wroȝt here in erthe the reiſynge of laȝare prin-cipally is commended and ſouereynly is to be conſidered / not onely for the ſouerayne myracle it ſelfe / bot alſo for manye notable thinges that byfelle in that myracle / and dyuerſe myſteries : the whiche ſeynt Auſtyne clergially treteth by longe proceſſe vppon the ſelfe goſpell : of the whiche sumwhat I ſchal touche in partie / and moreouere as the grace of oure lorde Jeſu wil ſende witte perteynynge to the purpoſe. And for alſo myche as the goſpell maketh mynde of thre dede bodies reiſed by oure lorde Jeſu fro deth to lyue / of the whiche tweyne the firſte ben not ſpoken of ſpecially in this trete bifore / therfore it ſemeth con-uenient to this purpos ſomewhat to touche of hem nowe

in this place / as the forſeide ſeynt Auſtyne dothe. And firſte we ſchulle vndirſtonde and haue in mynde that as the dedes of oure lorde Jeſu after his manhede ben enſaumple to vs forto folwe hym / as in mekeneſſe / pouert / pacience / and othere vertues: ſo in his myracles done by vertue of the godhede we ſchulle not deſire to folowe hym forto doo as he didde: bot we ſchulle worſchippe hym as all myȝty god in that partie: and more ouer coueite forto vndirſtonde the gooſtly menynge of hem / how thoo myracles done thanne bodily and in bodyes ben now done ofte ſithes gooſtly in mennis ſoules. And ſo / as ſeynt Auſtyne ſeith / by thoo thre bodyes / the whiche oure lord god Jeſu reyſed fro deth to lyue bodily / ben vnderſtande thre manere of dede ſoules / the whiche thoruȝ his ſpecial grace he reyſeth euery daye to euere-laſtynge lyf gooſtly. For as the goſpell maketh mynde he reiſed the douȝter of the maiſter of the temple that lay dede in the houſe: by whom is vnderſtonde dedely ſynne onely in aſſent withouten the fulfillynge thereof in dede. Also he reiſed the wydowe ſone borne dede on the bere with outen the ȝates of the citee: by whom is vnderſtonde dedely ſynne with outeforthe perfourmed in dede. And the thridde dede body he reiſed that was laȝar / beried and foure dayes dede: by whome is tokened dedly ſynne in cuſtome.

℄ Prima mors.

℄ For ȝif we take hede and vndirſtonde that ſynne is dethe of the ſoule / we mowe fynde that the ſoule is dede gooſtly and ſlayn thoruȝ ſynne in thiſe thre maneres: Firſte / by ful aſſent of wille to doo that is forbeden of god onely withynneforth in the ſoule with outen dede therof with outeforthe / as by enſaumple of leccherye that is forbeden / what tyme as oure lorde ſeithe in the goſpell / that a man ſeeth a womman luſtily to that ende forto haue to doo

with hir fleſchely and fully aſſenteth therto in his wille / thouȝ the dede folowe not after / he is acounted as a lecchour in his herte / and ſo is his ſoule ſlayne gooſtly thoruȝ that aſſent and deede in goddes ſiȝt. And this manere of gooſtly dethe is vndirſtande by that firſte dede body that oure lorde Jeſu reyſed in the hous / that was the douȝter of the prince of the ſynagoge / or the mayſtre of the temple / as it is ſeide bifore. Of whome the goſpell telleth that he came to oure lorde Jeſu / prayenge hym that he wolde come to his hous and hele his douȝter that lay ſeke there ynne: and as oure lorde / that of his grete grace and endeles goodneſſe was euere redy to helpe and hele alle thoo that aſked hym trewely / was goynge with hym towarde his houſe there came worde to the forſeide prince that his douȝter was dede / and therfore they beden hym that he ſchulde not make the maiſter / that is Jeſu / trauaille in vayne: for they trowed wele that he was of myȝt to hele the ſeeke / bot not to reyſe the dede. And neuertheles oure lorde Jeſu letted not for her myſbileue and for hir ſcornynge to doo his grace / bot badde the fader that he ſchulde not drede bot onely byleue. And whan he came to his houſe / and fonde there / after her cuſtome / many wepinge and morneful mynſtralcie and othere array for the exequies / he ſeide to hem: Wepeth not: for the wenche is not dede / bot ſlepeth. And than thei ſkorned hym for thei vndirſtood not what he mened. For thouȝ ſche was deede as to hem: neuertheles to hym that was of myȝt to reiſe hir and make hir leue ſche didde bot ſlepe. And thanne puttynge oute alle that were in the houſe / ſaffe the fader and the moder and the thre apoſteles / Petre and James and John / oure lorde Jeſu bad the wenche riſe: and anone ſche roſe vp fro deth to lyue / and after ete and was all hoole.

¶ Hiſtoria de filia archi-ſinagogi
Matt. ix°.
Marc. v°.
Luc. viij°.

¶ Spiritualis intellectus.

¶ This is the proceſſe of the goſpell after the vndirſtondinge of the lettre: in the whiche we mowe gooſtly vndirſtonde firſt / that as oure lorde god than reiſed bodily the dou3ter at the prayer and by the feith of the fader / ſo he reiſeth now ofte ſithes gooſtely deede ſoules by ſynne to lyfe of grace thoru3 the prechynge and preyenge of holy men / and the feithe of holy chirche: and as oure lorde Jeſu ſpared not for miſbyleue and ſcornynge of othere to helpe hym that aſked his grace / ſo ſhull not men of holy chirche ſpare to profite to othere ſoules / and namely ſpare to preche goddes worde whan it longeth to her office and to reiſynge of dede ſoules to gooſtly lyffe: thou3e ſome men ſkorne hem and reproue hem therfore. For as ſeynt Auſtyne ſeithe / it falleth all day that a man that is gooſtly dede by fulle aſſent in his herte to dedely ſynne / by the prechynge of goddes worde is compuncte in his herte therof thoru3 grace as thei he herde oure lorde bidde hym riſe: and ſo is he reiſed in his ſoule by repentaunce fro deth to lyf: as it were in the houſe or that he be borne with oute by the dede more ouer of that ſynne. And this is the firſte manere of dedly ſynne and li3teſt forto riſe oute therof thoru3 grace / that is bytokened by the firſte dede body reiſed of Jeſu in the houſe / as it is ſeide. But neuertheles this manere of dedly ſynne that is onely in aſſent is moſt perilous 3if it longe abyde / and ſpecially 3if it be gooſtly / as hi3e pryde or envye: for as ſeynt gregor ſeithe / that ſomtyme it is more grevous ſynne in goddes ſi3te pride by deliberacioun in herte / than is the dede of leccherie: bot the tothere ſeldene or litel / and therfore ben many men diſceyued. But now paſſe we here ouer.

¶ Of the reiſynge of the ſecounde dede body is writen in the goſpell of ſeynt luke: how what tyme oure lorde Jeſu came to a citee that was cleped Naym / and his

diſciples with hym and mykel peple / he mette at the ȝate of the citee a dede body born on a bere / that was the allone ſone of a wydewe that came with the corſe / and mykel folk of that citee with hir. And than oure lorde hauynge pite of the grete ſorwe of the wydowe / and meued thoruȝ his endeles mercy / badde hir that ſche ſchulde not wepe: and thanne neiȝynge and touchynge the bere / and therwith they that beren it ſtondynge ſtille / he ſpake to the dede body in thees wordes: Thow ȝonge man / I ſeie to the / aryſe vppe. And anone he roſe fro deth to lyue / and went on his feete / and bygan to ſpeke: and ſo he bytoke hym to his moder alyue. This is the proceſſe of the forſeide goſpell.

℄ A lorde Jeſu / mykel is thy mercy ſchewed to ſynneful men: thoruȝ the whiche as thou reiſedeſt the dede body born out towarde berienge with oute prayer made to the byfore / onely ſterynge the thyne endeles goodneſſe and pytee: ſo thou reiſeſt all day goſtely hem that ben dede in ſoule by grete ſynnes perfourmed in dede / as by the dede of leccherie / glotenye / and othere grete ſynnes fleſchely and gooſtly: ȝeuynge thi grace ofte ſithes byfore or thou be preied or ſouȝte by eny differtes / thoruȝ the whiche ſynfull men ben ſtired to repentaunce and forſakinge of ſynne: and ſo by ſchrifte and penaunce doynge / after the lawes of holy chirche / they ben reiſed gooſtly to lyf of grace that firſte were dede by ſynne performed in dede. And ȝif it ſo be that this ſynne be openly knowen in to yuel enſaumple of othere and ſclaundre / then is it nede of open penaunce: as holy chirche hath ordeyned after that oure lorde Jeſu ȝaf enſaumple in that opoun reiſynge of the forſeide dede body / that was openly borne dede on the bere with oute forth in ſiȝt of the peple.

¶ Of the reiſynge of the thridde, that is laȝarus. Jo. xj°.

¶ But nowe as to oure principal purpoſe forto ſpeke of the reiſynge of the thridde dede body / that is to ſay laȝare that is foure dayes dede. For alſo myche as in this proceſſe ben conteyned many faire and grete notable thinges / therfore we ſchulle here more ſpecially gedere in oure entente / and make vs by ymagynacioun as they we were preſent in bodily conuerſacioun / not only with oure lorde Jeſu and his diſciples / bot alſo with that bleſſed and deuoute meyne / that is to ſaye Martha / Marie / and Laȝare that weren ſpecially byloued of oure lorde Jeſu / as the goſpell witteneſſith. And firſte / we ſchullen vndirſtonden and haue in mynde the proceſſe of the nexte chapitre bifore this: hou vppon a tyme whan oure lorde Jeſu walked in the temple / that is to ſaye in that place that was cleped Salamonis porche / in the feſte of the dedicacioun of the temple / the Jewes comen aboute hym as rauyſchynge wolfes or wode dogges / with grete ire grennynge vppon hym / and ſayenge in this manere wordes: Hou longe wilt thou make vs in ſuſpens and in dwere in oure hertes what thou art? ȝif thou be criſte / telle vs openly. This thei ſeiden by falſe and malicious entente to that ende that ȝif he hadde openliche knowlecched that he was criſt / that is to ſaye anoynte kyng / than forto han taken hym and accuſed hym as traytour to Ceſar / the Emperour of Rome: but therfore oure lorde Jeſu / knowynge her falſe ymaginacioun / tempered wyſely his anſwere: and als an innocent lombe amonge ſo manye trecchoures wolffes / ſoburly and mekely ſeide to hem aȝeyne: I ſpeke to ȝow and ȝe leue me not: bot the werkes that I doo in the name of the fader / tho beren witneſſe of me what I am. And after more ouer whan he ſeide: I and my fader aren all one: they token vppe ſtones forto haue ſtoned hym as blaſſeme / makynge hym ſelf god. And ferther-

more whan oure lorde hadde concluded hem in that partie by reſoun and auctorite of holy writte / that they myȝt not aȝeyne ſeie: and thei / not with ſtondynge his reſonable and meke anſwere and ſo goodly wordes / contynueden and encreſeden in her malice. For alſo myche as the tyme of his paſſioun was not ȝit comen / and forto ȝeue enſaumple of pacience and of ȝeuynge ſtede to renninge woodneſſe / he withdrowe hym oute of her hondes and went with his diſciples byȝonde Jordane in to that place where John Baptiſte firſt baptiſed / aboute xviij mile fro Jeruſalem: and there he dwelled awhile with his diſciples.

¶ And in that tyme ſone after / as the goſpell telleth now to oure purpos / laȝar / the brother of Martha and marye byfore ſeide / waxed ſore ſeke: and anone the two ſiſtres ſenden worde to Jeſu where he was in that forſeide place byȝonde Jordane / ſeyinge to hym in this manere: Lo lorde / he that thou loueſt / that is laȝar / is ſore ſike. And they ſeiden no more for alſo myche as hem thouȝte that that ſuffyſed to hym that loued and wiſte what they menede: and alſo perauenture for they knowynge the malice of the Jewes aȝenſt hym in to his deth / and how a litel byfore they wolde haue ſtoned hym / they dorſte not clepe hym to hem / bot commytted alle to his wille. And than Jeſu anſwered and ſeide to hem: This infirmyte is not to deth: but for the louynge of god / that goddes ſone be glorified therby. The goſpell telleth that he ſeide theſe wordes to hem / bot it ſpecifieth not to whome: for the ſiſtres that ſenden to hym were not that tyme preſent / but a grete wey fro hym / as it is ſeide. Neuertheleſs we mowe vndirſtonde / as by the proceſſe / that he anſwered to hem in thiſe wordes by the meſſagere: or elles ſeide ſo to his diſciples / or to bothe / as it is moſte likkely.

¶ A lorde / what comforte was this to the ſiſtres whan they herden of the meſſager thiſe wordes that Jeſu ſeide: This infirmyte is not to dethe: vnderſtondynge it perauenture by hem that her brother ſchulde not deye bodily by that infirmyte. But what diſcomforte was it to hem after / whan he was dede and buried / noȝt vndirſtondynge that oure lorde mened of that gloriouſe reyſinge that folowed after / nor trowynge than that it ſchulde haue falle. Neuertheles that diſcomforte for the tyme was after torned to more comforte than thei deſired firſt / by that they wolde haue hadde hym preſerued fro the dethe and heled of his infirmyte by oure lorde Jeſu. Thus it falleth ofte ſithes with hem that god loueth and bene in tribulacioun or diſeſe: oure lorde graunteth hem not that comforte that thei aſken and deſiren / but ſuffreth hem as for the tyme to be in deſpeyre of her deſire: and after / whan his wille is / he fulfilleth her deſire better than they wolde firſte / and torneth her diſcomforte in to more comforte than they wolde haue ymagyned or thouȝt.

¶ Ferthermore as to the proceſſe of the goſpell. After oure lorde Jeſu was certified of the ſeke laȝar / and had anſwered as it is ſeide / he dwelled ſtille in the forſeide place tweyne dayes: and after he ſeide to his diſciples: Go we aȝen in to Jury. And they aferde of this worde ſeiden to hym: Maiſter / riȝt now the Jewes wolden haue ſtoned the there / and now wilt thou go thider aȝeyn? And than Jeſu anſwered: Be there not xij houres of the day? Als who ſeithe / why be ȝe afferde? ſuppoſynge that the Jewes contynuen in her malice / wete ȝe not wele that as ofte ſithes as the houres chaungen in the day / ſo often mannis herte purpoſeth / varieth / and chaungeth? But the gooſtly menynge of thiſe wordes / as ſeynt Auſtyne expowneth / is this: Oure lorde vnderſtondynge

hym ſelf as the day / and his xij diſciples as the xij houres of the day / reprehendith hir myſbyleue / and her vnreſonable drede of his deth that was in his wille: and that they wolde ȝeue counſeile to hym as men to god / diſciples to the maiſter / the ſeruauntes to her lorde / and they feble and ſeke to hym that was ſouereyne leche. Wherfore in manere blamynge hem oure lorde ſeide to hem in this manere ſentence: Arne there not xij houres of the day? Who ſo walketh in the day / he offendeth noȝt / nor erreth noȝt. Foloweth ȝe me ȝif ȝe wole not erre. And wole ȝe not ȝeue counſeile to me / ſithen it is nede to ȝow to take counſeile of me. And therfore ſithen it is ſo that I am the day and ȝe the houres: and by kynde reſoun the houres folowen the day / and not the day the houres / foloweth ȝe me: and that ȝif ȝe wille not offende or erre. And after this oure lorde Jeſu / knowynge in ſpirite that laȝare was dede / ſeide to hem thus: Laȝare oure frende ſlepeth: but I wole goo for to wake hym and reyſe hym fro ſlepe. And than the diſciples / vndirſtondynge fleſchely thoo wordes of kyndely ſlepe / ſeiden: Sire / ȝif he ſlepe / it is a token that he ſchal be hole and ſauf of his ſikneſſe. For comounly by wey of kynde ſlepe of ſeke men is token of hele after folowynge: but Jeſu mened of his deth. And ſo here we mowe ſee the grete homelyneſſe of oure lorde with his diſciples / that as in manere of bourdynge ſpake with hem here. But after / declarynge to hem openly that he ſpake firſt myſtely / ſeide: Laȝar is deed / and I am glad for ȝow: that thereby ȝoure byleue may ben encreſed and ſtrengthed / knowynge that I was not there in tyme of his deth: and ſo the rather byleuynge that I am goddes ſone.

℄ Ferthermore / leuynge many wordes of the goſpell / and takynge that ſemeth moſt notable to oure edificacioun.

After whan oure lorde Jeſu with his diſciples torned a3en towarde bethanye / and the tweyne ſiſtres had worde of his comynge / Martha anon wente a3enſt hym ⁊ but Mary ſatte ſtille at home til after that ſche was cleped forth by the biddynge of Jeſu. And ſo it ſemeth by theſe wordes / ſo ſpecially after the lettre tellynge how theſe tweyne ſiſtres / Martha and Maria / dyuerſly hadden hem as anenſt Jeſu / that the holy euangeliſte John mened gooſtly here / as he doth in othere places / the dyuerſe condiciouns that longen to hem that ben in thiſe tweyne aſtates / that is to ſay of actyf lyf and contemplatyf lyf. For it is no dowte but that Marie loued Jeſu als mykel as her ſiſter Martha / or more ⁊ and was alſo glad of his comynge ⁊ and alſo ſory was of hir brother deth and as feruently deſirede his lyf. Why than went ſche not anone with her ſiſter out a3enſt Jeſu / but in figure and for enſaumple that they that ben in the aſtate of contemplatyf lyf ſchulle not taken vppon hem bodily exerciſe of the dedes of mercy ⁊ as forto goo oute to viſite the ſeke or hem that ben in priſoun / or to fede the hungery or clothe the naked / and ſo forth of othere ⁊ or elles forto preche or teche or to mynyſtre the ſacramentis of holy chirche / bot it ſo be that they ben cleped owte therto by the byddynge and the auctorite of holy chirche in Jeſu name goſtely as Marie was bodily. Sittynge than Marie at home / as it is ſeide / and Martha goynge oute what tyme ſche mette with Jeſu ſche felle doun at his feete and ſeide: Lorde / 3if thou haddeſt ben here / my brothere hadde not ben deed ⁊ neuertheles and now I wote wele that what ſo euere thou aſkeſt of god / god wole 3eue the. Sche durſte not ſay vtterly that ſche deſired inwardely / ſeyenge as thus: Now reiſe my brother fro deth to lyue ⁊ for ſche wiſte not whether it were expedient that hir brother ſchulde be

℄ Auguſtinus.

reiſed / or whether it were Jeſu wille ⁊ and therfore ſche ſette hir wordes diſcretely in this manere of menynge: Lorde / I wote wele that thou myȝt reyſe hym / and therfore ȝif thou wilt it ſchal be done ⁊ bot whether thou wilt or none / I committe it to thy dome and not to my preſumpcioun. Than ſeide Jeſu to hir that hir brother ſchulde riſe fro deth to lyue ⁊ ſo in general wordes that myȝte be taken in tweyne maneres forto prouen hir byleue of the ſynal reſurreccioun ⁊ not ſpecifienge whether he wolde reyſen hym at that tyme or none. And therfore Martha / takynge that parte that ſche was ſiker of after the byleue / ſeide that ſche wiſte wele that he ſchulde riſe in the generall reſurreccioun at the laſte day of dome. And ferthermore at the aſkynge of oure lorde / whether ſche byleued that he ſeide of hym ſelfe / that he was reſurreccioun and lyfe / and of euere laſtynge lyffe of alle hem that trowed or byleued ſothefaſtly in hym / ſche anſwered ſynally thus: I byleued that thou art criſte / goddes ſone / that art icomen in to this worlde for mannis ſauacioun. And thanne at the byddynge of Jeſu ſche went home / and cleped Marie hir ſiſtre in ſilence / that is to ſay in ſofte ſpekynge / ſeienge to hir: Oure meiſtre is comen and clepeth the to hym. And anone ſche roſe vppe and went to hym.

℄ Loo hou expreſſely here alſo is tokened goſtly what longeth to the contemplatyf / that is to ſeeye firſte in pees and reſte / ſilence and ſofte ſpekynge ⁊ and not lowde crienge or grete noyſe / as the world vſeth. And ferthermore what tyme that oure lorde clepeth hym oute by obedience to cure and gouernaille of othere / as in the office of prelacie ⁊ that then by enſaumple of Marie anone he ryſe by applienge of his wille to goddes wille / loue he neuere ſo mykel reſte / or haue he neuere ſo mykel likynge

in ſwete contemplacioun ⁊ that is to vnderſtonde / what tyme that he is cleped ſo vtterly that ȝif he withſtood it ſchulde ſynne dedely by inobedience. Ferthermore we mowe ſee by the proceſſe of the goſpell the ſpecial loue and homelyneſſe that oure lorde Jeſu had ſouerenly to Marye / in that he abode ſtille there as Martha firſt mette with hym / and wolde not doo as to the reiſynge of laȝare in to tyme that Marie was comen / and than whan ſche was comen and fallynge doun at Jeſu feete and with fore wepynge teres ſeide / as hir ſiſter dide bifore / that ȝif he hadde be there here brother hadde not ben dede. Oure lorde Jeſu ſeynge hir wepe that he loued ſo ſpecially / and alſo the Jewes wepynge that there were at that tyme and were comen to comforte Marye / he wepte alſo and that for thre cauſes: firſte / for the loue that he hadde to Marye ſpecialy and to hir ſiſter and to laȝare: alſo / to ſchewe the greuouſte of ſynne in cuſtome and of the gooſtly deth there thoruȝ that is tokened in laȝar / foure dayes dede and buried: and the thridde / for the myſbyleue of hem that there were / the whiche byleued that he myȝt haue kepte hym fro deth / bot not that he myȝte than reyſe hym to lyue aȝeyne.

℄ Who ſo wole than here ynwardely take hede and byholde how oure lorde Jeſu wepeth / the ſiſtres wepen / the Jewes wepen / ȝe and as reſoun telleth the diſciples wepen / ſkilfully he may be ſtired to compaſſioun and wepynge / at the leſte ynwardely in herte ⁊ namely for ſynne in cuſtome / that is ſo harde to ouercome and ryſe oute of / as oure lorde Jeſu ſchewed in gooſtly vnderſtondynge by the grete difficulte that he made as in wepynge and in manere of trobelynge hym ſelf / wrothe and grucchynge in ſpirite / and that tweyne tymes byfore that he reyſed laȝar ⁊ by whom is vnderſtonde ſynne in

cuſtome / as it is ofte ſeide / ȝeuynge enſaumple / as ſeynt Auſtyne ſeithe / that thou that art ouerleyde with the heuy ſtone of dedly ſynne / be wrothe and grucche in thy ſpirite and turble thy ſelf / in this manere demynge thy ſelf gilty: and thenkynge how ofte thou haſt ſynned worthy euere-laſtynge deth / and god of his endeles mercy hath ſpared the and ſuffred the: how ofte thou haſt herde the goſpell forbedynge ſynne / and thou haſt take none rewarde / but art contynuely contrarye and falſe to thy firſte baptiſme: and than ſo thinkynge with compunccioun for thy ſynne / and as in this manere aſkynge in thy herte: What ſchal I doo? Whider ſchal I goo? In what manere ſchal I aſkape this grete ſynne and dredeful perile of euerelaſtynge deth? Whan thou ſeieſt thus in thy herte / than criſt gruccheth in the: for feith gruccheth / and ȝif feith be in vs than is criſt in vs: and ſo in this manere of grucchynge is hope of vpriſynge. For after this wepynge and troub-lynge / as the proceſſe of the goſpell telleth / oure lorde Jeſu aſked where they hadden putte laȝare: not for vnknowynge / bot ſpekynge in manere of man / and in tokenynge goſtely of a ſtraungeneſſe of his grace to hem that ben ouerleyde with dedly ſynne for the tyme. Neuer-theles he hath all way compaſſioun of the ſynful / and of his mercy is redy to alle tho that wole truely aſke it: for after he hadde aſked whether thei had put hym / and thei ſeide aȝen: Lorde / come and ſee. Than he wepte: and the Jewes that there weren ſeide: Lo / how he loued hym. And ſo he ſchewed the affeccioun that he hath to the ſynfull / as he ſeith in the goſpell: I came not to clepe the riȝtwis / but the ſynneres to penaunce.

¶ But nowe goo we to the berielles or graue of laȝare / ſolowynge oure lorde Jeſu with alle that meyne / that is to ſayen the tweyne ſuſtres / Martha and Marie / and the

apoſtels / and the Jewes / many that weren there that tyme to comforte the ſiſtres / and / as oure lorde wolde / forto ſee and bere witneſſe of that ſolempne and worthy myracle. And ſo we mowe ſee by deuou3te ymaginacioun hou oure lorde Jeſu gothe bifore bytwixe thoo tweyne ſuſtres / talkynge homely with hem and they with hym: ſchewynge to hym the grete diſcomforte and ſorwe that they hadde of her brother dethe / and ſpecially for alſo mykel as they dorſte not bidde hym come to helpe hem and kepe hym fro deth for drede of the malice of the Jewes / that they knewen hadde conſpired in to his dethe / and how they were hi3ely comforted than of his bliſſed preſence: but neuertheles therewith they hadde grete drede of hym by cauſe of the Jewes. And than how oure lorde benignely comforted hem a3eyn and bad hem not drede of hym / for all ſchulde be for the beſte and at the fader wille.

¶ And ſo talkynge to gidre they comen to the graue or the berielles / that was keuered with a grete ſtone abouen. Than bad oure lorde Jeſu that they ſchulde take awey the ſtone: and they abaſſhed for the grete tendre loue that they hadde to hym / dredynge the horribilite and the ſtynke of that careyne that it ſchulde ou3t offende hym / ſeiden: Lorde / now he ſtynketh / for he is foure dayes dede: ſchewynge therby that they hadde none hope of his lyuynge a3en. But oure lorde a3eynwarde confortynge her byleue and makynge the ſtone to ben taken away / afterwarde liſtynge vppe his ei3en to heuene / ſeide: Fader / I thonke the for thou haſt herd me / and ſothely I wote wele that thou hereſt me euer: but I ſeie this for the peple that here ſtant that they byleue that thou haſt ſent me. And whan he hadde ſeide thus / he cried with a grete voyce: La3ar / come out of thy graue.

¶ A lorde Jeſu / what nede was the to crye? Sothely / as ſeynt Auſtyn ſeithe / to ſchewe in gooſtly vnderſtondynge how harde it is to hym forto riſe to lyf of the ſoule that is ouerleide with the ſtone of dedly ſynne in cuſtome. How many ben there / ſeith ſeynt Auſtyne / in this peple the whiche ben ouerleide with this heuy byrthene of wicked cuſtome? Perauenture ſome heren me that ben ouercome with leccherie or glotonye / that the apoſtle forbedeth hem / where he ſeith thus: Wille ȝe not be drunken with wyne / in the whiche is leccherye. And they ſeyenge aȝen: We mowe not. And ſo forth of othere grete myſdedes and wickedneſſes that god forbedeth and holy chirche: whan it is ſeide to hem: Dothe none of thiſe / leſt ȝe periſſhe: they anſweren and ſeien: We mowe not leue oure cuſtome. A lorde Jeſu / reyſe theſe folk as thou reyſed laȝar: for thou art ſothely as thou ſeieſt / Reſurreccioun or vpreyſynge and lyf. How heuyly this ſtone of wicked cuſtome ouerleithe men in alle degrees / not onely lered and lewed ſeculeres / but alſo religious / nyh by in alle aſtates. Who ſo wole ſpeke aȝenſt her wicked cuſtomes / he ſchal knowe ſothely by experience and that there is no remedie but onely Jeſu. A lorde Jeſu / crie to alle theſe men with a grete voys / that is to ſeie ſchewe thy grete myȝt / and reiſe hem to lyf of grace / puttynge away that heuy ſtone of wicked cuſtome / as thou reiſedeſt laȝare: for after thy cry and att thy biddynge he roſe vp and went oute of his graue / bot ȝit bounden hondes and feet til he was lowſed and vnbounden by the diſciples at thy biddynge. This is a grete wonder / as ſeynt Auſtyne ſeithe / to many men: hou he myȝte goo out of the graue with his feete bounden: bot it is myche more wonder / hou he roſe fro deth to lyue / that was foure dayes buryed / and with that body of a ſtynkynge kareyne.

¶ Auguſtinus.

¶ Nolite inebriari vino.

¶ Huc uſque Auguſtinus in ſententiis.

¶ But what tokeneth all this? ſeith ſeynt Auſtyne. Sothely / this it tokeneth : whan thou dooſt a grete ſynne by contempte / thou ert gooſtly dede : and ȝif thou con=tynueſt cuſtomably thereynne / then art thou dede and buried : and whan thou forthinkeſt with inneforthe and ſchryueſt the and knowlecheſt thy ſynne with outeforth / than reyſeſt thou and gooſt out of thy graue : for it is not elles to ſay / go forth oute / but ſchewe and make knowen outewarde that is priue with ynneforthe. And this know=lechynge and ſchewynge of ſynne maketh oneliche god / crienge with a grete voyce / that is to ſay with his grete grace clepynge. But ȝit thouȝ he that was dede be reyſed and gone oute of his graue : neuertheles he dwel=leth bounden / that is to ſay gilty / into the tyme that he be lowſed and vnbounden by goddes myniſtres / to whom onely he ȝaf that power / ſeynge thus to hem : Alle that ȝe vnbynde in erthe ſchal be vnbounde in heuen.

¶ Nota de confeſſione et abſolu=cione contra lollardos.

¶ Alle this ſeith ſeynt Auſtyne in ſentence / in the whiche we mowe ſee opounly a ſufficient auctorite aȝenſt hem that reprouen confeſſioun ordeyned by holy chirche / and alſo the aſſoillynge of curates / ſeyinge falſely that it is i=nowh generally for euery man forto ſchryue hym onely in his herte to god / and that preoſtes or curates of holy chirche haue no more power to aſſoille of ſynnes than an othere commune man / but that god all onely aſſoilleth and none other in his name.

¶ Auguſti=nus.

¶ But now leuynge thiſe falſe opiniouns / and goynge to the ende of oure forſeide proceſſe. What tyme that laȝar was reyſed to lyue by oure lorde Jeſu / as it is ſeide / and after vnbounden by his diſciples / he and his ſiſtres with grete ioye lowely thonkeden Jeſu of that ſouereyn benefete and ladden hym with hem home to her hous / makyng mykel myrthe. And than the Jewes that there

weren / wonderynge hiȝely of that grete myracle / ſome torneden in byleue to Jeſu / and ſome ȝeden and tolde the phariſees that that Jeſu hadde done. And ſo was it pub=liſſhed and openly knowen : in ſo moche that grete multi=tude of Jeruſalem and the cuntrey there aboute comen to ſee laȝar that was reiſed. And than were the princes of the Jewes and the phariſees all confuſed / and thouȝte and caſten forto ſlee laȝar / by cauſe that thoruȝ hym many were conuerted to Jeſu.

¶ Now thanne forto make a concluciouⁿ of all the pro=ceſſe byfore ſeide of thre deed bodyes reiſed by oure lorde Jeſu / ſeynt Auſtyne ſeithe in this ſentence : Alle thiſe for=ſeide thinges we haue herde / bretheren / to that ende that they that lyuen gooſtly kepe hem in lyf of grace : and they that ben dede riſe vppe in this manere : firſt / he that hath ſynned dedly by aſſente in herte and is not gone oute by perfourmynge therof in dede / amende hym of that thouȝt by repentaunce : and ſo riſe he vppe that was dede withynne the hous of his conſcience : alſo / he that hath performed in dede that he conceyued dedly in thouȝte / be he not in deſpeyre / bot thouȝ he roſe not with ynne=forth / riſe he with outeforthe : ſo that he be not ouerleide with the heuy ſtone of wicked cuſtome. But ferthermore / perauenture I ſpeke to hym the which is ouerleide with that hard ſtone of his wicked maneres / and combred with the heuyneſſe of cuſtome / and ſo is as foure dayes dede and ſtynketh : ȝit diſpeyre he not / for thouȝ he be depe dede and beryed / criſt Jeſu is hiȝe of myȝt and kan breke all erthely byrthenes / cryinge thoruȝ his grete grace and makynge hym to lyue / firſt by hym ſelf with ynneforth / and after takynge hym to his diſciples forto vnbynde hym / and ſo fully reſtore hym to gooſtly lyf : ſo that there ſchal leue no ſtenke of ſynne in his ſoule goſtly / no more

¶ Auguſtinus in ſententiis. than did in laȝar reyſed bodily. *Hec Auguſtinus in ſententiis.*

¶ Ca^m. xxxv^m. ¶ Hou the Jewes token her counſeil and conſpired aȝenſt Jeſu into his dethe.

¶ N. B. AFter the reyſinge of laȝar byforeſeide / whan the tyme neiȝede in the whiche oure lorde Jeſu diſpoſed to wirke oure redempcioun thoruȝ the ſchedynge of his preciouſe bloode / the deuel / fader of envie / armed his knyȝtes and his myniſtres / and whetted her hertes aȝenſt oure lorde Jeſu fynally into his deth: and ſpecially by occaſioun of his good and vertuouſe wirkynges / bot ſouereynly for the reyſinge of laȝar envye kyndeled in her hertes more and more / in ſo mykel that they myȝte no lenger bere her woodneſſe withouten execuſioun therof aȝenſt Jeſu. Wherfore the princes and the phariſees gadered a counſeil aȝenſt hym: in the whiche counſeille Cayphas / biſſhop of that ȝere / all thouȝ he mened wikkedly / propheſied ſothely that Jeſu ſchulde dye for ſaluacioun of mankynde. And ſo haue we here open enſaumple that wicked men and reproued of god hauen ſomtyme the ȝifte of prophecie. And ſo by comoun aſſent thoo falſe princes and phariſees in that counſeille ordeyned vtterly to ſle that innocent lombe Jeſu / in to that ende leſte alle the peple ſchulde byleue and trowe in to hym: and than the Romayns as ſettynge her lawe at noȝt ſchulde come and deſtroye bothe her temple and peple. A fooles and folye counſele: haue ȝe not writen of the wiſe man / that there is no wiſdome ne counſeill aȝenſt god? And therfore it ſchall befalle in contrarie manere to ȝoure wicked entent / as it is now performed in dede. For there as ȝe ſlowen Jeſu leſt the Romaynes ſcholde deſtroye ȝoure

place and peple / after byfell a3enwarde that for 3e ſlowen Jeſu 3oure place and peple was deſtroyed by the Romaynes / as the ſtorie telleth of deſtruccioun of Jeruſalem by Tytus and Vaſpaſyan. In the ſame manere it falleth ofte ſithes in worldes wiſdome / that is contrarie to the wiſdome of god: for ofte ſithes oure lorde god torneth into the beſte that the world demeth as worſte and to the worſte / and ſpecially there as envie is grounde of that entente of worldes wiſdome: as it is ſchewed opounly by a notable enſaumple in Joſeph whom his bretheren by envie after worldes wiſdome ſolden in to Egipte / as to his vndoynge: for they wolde not worſchippe hym after his ſweuene: bot after it torned into the contrarye effecte by goddes grace: for that ſellynge of hym was occaſioun and cauſe of his hi3e avaunſynge and her lowe ſubmiſſioun to hym and worſchippynge. And ſo it byfalleth all day as men mowe ſee proued by experience in the worldes chaungynge. ℂ Notabile.

℄ But nowe leuynge this matere and turnynge to oure purpoſe of the forſeide falſe and envious counſeillynge. Oure lorde Jeſu / euerlaſtynge wiſdome of the fader of heuene / to whom may no thing be hidde / knowynge this malicious conſpirynge of the Jewes a3enſt hym: for alſo moche as his tyme was not fully comen / in the whiche he diſpoſed to ſuffre deth for mannis ſaluacioun / and alſo to 3euen enſaumple / as it is ſeide in the next chapitre byfore / to flee malice that it encreſed not by dwellynge / he withdrowe hym for the tyme fro the Jewes and wente in to a cuntre byſide deſert in to a cite that was cleped Effrem / where he dwelled with his diſciples a litel whyle / that is to ſaie aboute an ſeuenny3t. For as ſome clerkes ſeien / he reiſed la3are the friday byfore the paſſioun ſonday / whan the ſame goſpell is radde in holy chirche: and the

ſaterday ſeuenny3t after he was comen a3eyne in to Bethanye / as the proceſſe folowynge declareth.

℄ Ca^m. xxxvj^m. ℄ Matt. 26 et Joh. 12.

℄ How oure lorde Jeſu came a3eyne to bethanye the Satirday bifore palme ſonday: and of the ſoper made to him there / and of tho thinges done therat.

℄ N.

OUre lorde Jeſu / ſouereyn doctoure and maiſter of alle vertues / not only by worde techynge bot alſo by enſaumple 3euynge / ri3t as in the proceſſe byfore ſeide / to oure edificacioun he vſed the vertue of prudence in fleynge fro his enemyes / and therby ſchewynge that we alſo ſchullen wiſely withdrawen vs fro the wodeneſſe of hem that purſewen vs maliciouſly / that is to ſaye whan the tyme and the place aſketh. So now he vſed the vertue of gooſtly ſtrengthe in this turnynge a3eyn to his enemyes whan the dewe tyme was come / in the whiche he wolde by his fre wille offre hym to the paſſioun / and ſtrongely and my3tily ſuffre the malice of his purſueres in to the vttereſte ende / that was the harde deth. Thus alſo an othere tyme he vſed temperaunce what tyme he flewe / eſchewynge worldes worſchippe / whan the peple wolde haue i-made hym her kyng. And a3eynwarde he vſed ri3twiſneſſe whan he wolde be worſchipped as a kynge: as it foloweth here after what tyme the peple comen a3enſt hym with braunches of trees / and othere manere of grete reuerence doynge to hym in the citee of Jeruſalem. And furthermore ſouerenly he vſed this ri3twiſneſſe after whan he entred in to the temple / and there ſcharpely reproued the falſe couetiſe of preoſtes of the lawe and phariſees: and with a ſcourge drof out the biggeres and the ſelleres of goddes temple. And ſo vſed the lorde of vertues thiſe foure principall vertues / that is to ſeie prudence and temperaunce / ſtrengthe and ri3twiſneſſe /

℄ Prudencia. ℄ B.

℄ Fortitudo.

℄ Temperancia.

℄ Juſticia.

for oure doctrine and informacioun in vertues. Wherfore as he ſchal not be ſuppoſed or demed as variant or inconſtaunt : no more ſchal none othere that vſeth thiſe forſeide vertues after diſcrecioun / as dyuerſe caſes aſken.

¶ Bot leuynge this matere. Whan oure lorde Jeſu / as it is ſeide / forto offre hym to the paſſioun in tyme ordeyned of hym bifore the worlde / come aȝeyne to Bethanye / that is to ſaye the ſabott next byfore palme ſonday : the whiche place is nyȝe Jeruſalem as aboute the ſpace of two myle : there they maden hym a ſoper his trewe byloued frendes that weren ful gladde of his aȝeyne comynge / and that in the houſe of Symounde leproſe / that hadde that name for that he was ſomtyme byfore leproſe / bot not at that tyme : for he was heled of oure lorde byfore. And there at that ſoper were theſe homely geſtes with Jeſu / that is to ſaye laȝar / Martha / and Marie hir ſiſter : and as John noteth ſpecially / Martha ſerued and laȝare ſatte at the borde with othere that ſeten alſo with oure lorde. But Marye / fulle of brennynge loue to Jeſu / and tauȝt with ynneforth of the holy gooſt / toke a ful preciouſe oignement and ſchedde vppon his hede : and alſo anoynted his feete : of the whiche preciouſe oignement the ſwete ſauour filled all the houſe.

¶ Now lete vs abide here awhile and take hede inwardely of the forſeide notable poyntes. And firſt / hou oure lorde Jeſu wolde haue this ſoper ſpecially in that houſe of the forſeyde Symounde / that was a phariſee / as it is ſeide byfore / and yn whoſe houſe that ſelfe Marye firſte anoynted hym with preciouſe oignement and with ynwarde ſorwe and bitter teres of contricioun : but nowe more perfiȝtly with vnſpekeable ioye and full ſwete teres of deuocioun / and that knewe wele oure lorde byfore. And for that oon ſkile he chaſe that place at that tyme ¶ N.

ſpecially for Maries ſake / as we mowe reſonably ſuppoſe :- for no dowte that ſche loued ſpecially that place in the whiche ſche fonde firſt that grete grace of for3euynge of hir grete ſynnes / as it is ſeide : and ſo it was more likynge to hir there to doo that excellent dede of deuocioun / ſchewynge hir feruent loue to Jeſu. Alſo he wolde haue that ſoper in Symounde hous / knowynge his charite and his trewe affeccioun contynuede to hym and to his diſciples / not withſtondynge the frendely reprehencioun before by cauſe of Marye :- and alſo for the more opoun witneſſe of the trewe reyſinge of la3are / that ete and dranke as othere didde in that houſe of the phariſee opounly and in preſence of many Jewes that comen at that tyme thidder to ſee not onely hym ſelf / Jeſu / bot alſo la3ar / as John ſpecially telleth.

¶ And ſoo we mowe ſee at that ſoper and in that hous thiſe foure perſones doynge to oure lorde Jeſu trewe ſeruice in dyuers maneres / that is to ſaye the mayſter of the hous by charitable hoſpitalite :- la3ar by opoun witneſſynge of his godhede :- Martha by beſy myniſtrynge / as longeth to trewe actif lyffe :- and marye by feruent loue and deuoute worſchippynge / as longeth to hy3e con-templatyf lyffe. Bot on the other ſide we mowe ſee in contrarye manere othere 3euynge occaſioun of offence to oure lorde Jeſu by envie / falſe couetiſe / and wrongful demynge :- as envious Judas / that forto coloure his falſe couetiſe / grucchynge as of the loſſe of ſo moche money ſpended in that precious oignement / pretendeth falſely the releuynge of pore men there by :- and ſeyde that it my3te better haue ben ſolde for thre hondred pens and 3euen to hem that neded. And othere alſo / meved by his wordes / but othere weies and in good entente as it ſemed for pore men / grucched and were greetly ſtired

aȝenſt marie as for ſo grete loſſe of that precioufe oigne= ment. But ſche kepynge ſilence / oure lorde anſwered for hir / as he didde tweyne tymes byfore :- now repre= hendynge hem and declarynge that goode dede euer to be hadde in mynde / as in anoyntynge byfore of his body in to the buryenge that folowed after.

¶ A lorde Jeſu / how forwful and diſcomfortynge was this worde that ſo opounly declared thy deth to marie ſpecially and to alle othere trewe frendes that there weren / but ſouereynly to thy bleſſid moder :- for as we mowe ſothely byleue that worde perſid her herte more ſcharpely than eny ſwerde. And ſo than was al the myrthe of that feſte torned in to forwe :- and namely for alſo myche as they knewen that the Jewes hadde vtterly conſpired in to his deth. But neuertheles that falſe traytour Judas con= tynued in his envious indignacioun :- and hereof he toke occaſioun to bytraye him and ſelle hym / as he didde the Wedneſday next folowynge / for xxx^{ti} pens / where of we ſchulle ſpeke here after.

¶ Here mowe we ferthermore note ſpecially to purpoſe that they are of Judas parte that reprehenden almes dedes / offrynges / and othere deuociouns of the peple done to holy chirche / holdinge alle ſuche ȝiftes of deuocioun but folie / and ſeienge that it were more medefull and better to be ȝeuen to pore men. O Judas ! that thus pretendeſt with thy mowthe the releuynge of pore men / there as ſothely in the entent of thy herte / that is grounded in envye aȝenſt men of holy chirche / it perteyneth not to the of pore men but rather thyne owne falſe couetiſe in excuſacioun of thyne nygunrye / that haſt none deuocioun and noȝt wilt ȝeue of thyne owne goode. For experience openly techeth that comounly alle ſuche Judas felawes ben als couetous or more than eny othere :- and that ſchal he fynde ſothely in dede

¶ Nota contra lollardos.

who ſo hath to done with hem in one manere or othere. We reden in the goſpell of oure lorde Jeſu in dyuerſe places / and ſpecially now here after aȝenſt his paſſioun / that he reprehended ſcharpely the ſcribes and the phariſees ofte ſithes / namely of couetiſe: but we fynde not therfore that euere he badde the puple to withdrawe outher dymes or offrynges or othere ȝiftes of deuocioun done to hem: but aȝenwarde badde hem alway doo her dewete after the lawe / and commended her fre deuocioun in offrynges / as it is opounly ſchewed in the goſpell of marke and of luke. Whan oure lorde Jeſu byhelde hou riche men puttene hire ȝiftes or offrynges to the temple into the arche that was cleped treſorie / or a coffre hauynge a hole abouen in manere of ſtokkes that ben now vſed in chirches / the whiche arche was cleped gaȝophilacium / and among hem he ſawe a pore wydowe offerynge tweyne mytes / the ferthe parte of a ſicle / and that was the ſubſtaunce of hir lyflode: and than oure lorde / not reprehendynge one or othere / bot rather commendynge ſouerenly / preyſede the pore wydowe for hir grete deuocioun / and ſeide that hir litel ȝifte in goddes ſiȝt paſſed alle the grete ȝiftes of the riche men. Here mowe we ſee / ȝif we take heede to alle the circumſtaunces / that by this onely proceſſe and ſentence of oure lorde Jeſu / Judas and his felawes ben ſufficiently reproued and confounded in her falſe opinioun and doctrine aȝenſt holy chirche / ſeide byfore.

¶ Nota bene.

¶ Marc. 12 et Luc. 21.

¶ Proceſſus.

¶ But now leuynge this proceſſe turne we aȝen to Bethanye / ymagynynge hou oure lorde Jeſu after the forſeide ſopere in the houſe of ſymounde went with laȝar and his ſiſtres to her hous / the whiche was her comoun hoſterye / and namely thoo fewe dayes folowynge in to his paſſioun: for there he ete on dayes and ſlepte in nyȝtes with his diſciples: and alſo his bliſſed moder with

hir ſiſtres: for alle they worſchipden hir ſouereynly / as worthy was / but ſpecially Mawdelayne / that wolde neuere departe fro hir. Than amonge thoo his trewe frendes oure lorde Jeſu / that they ſchulde not be to myche abaſſhed or deſtourbled with that vnkouthe dede to come / tolde hem that he wolde on the morwe goo opounly into Jeruſalem. And thanne were they alle ſouereynly afferde / and preyeden hym hertely / and his moder namely / that he wolde not putte hym ſelf ſo vtterly in to his enemyes hondes / and ſemely ferthermore into the deth that was conſpired with oute faille aȝenſt hym of the Jewes. But oure gode lorde / comfortynge hem aȝenwarde / bad hem drede noȝt and ſeide: It is the fadres wille that I take this iorney: and he ſchal kepe vs and ſo ordeyne for vs at this tyme that ȝe ſchulle ſee me among alle myn enemyes in the gretteſt worſchippe that euere ȝe ſeie me: and they ſchulle haue no power nowe aȝenſt me: but after that I haue done al that I wole / to morwe at euen we ſchul come hider aȝeyne ſauf and ſounde. And than thoruȝ thiſe wordes they were all wele comforted / but neuertheles all wey dredynge.

¶ Hou Jeſu come to Jeruſalem vppon palme ſonday. ¶ Cam. xxxvijm. ¶ B.

THe ſonday after / erly vppon the morwe / oure lorde Jeſu diſpoſed hym / as he had ſeide / to goo into Jeruſalem in a newe manere and an vnkouthe / other weies than euere he did byfore: but to fulfille the prophecie of ȝacharie the prophete ſeide to that purpoſe. And whan he with that litel but bliſſed companye come to a place in mydde way / that was cleped Bethfage / he ſent tweyne of his diſciples in to Jeruſalem / and bad hem brynge to hym an aſſe and her ſole that were tyȝed there in the comune

weye and ordeyned to ſerue pore men at her nede that hadde none beſtes of her owne. And whan they were brouȝt / and the diſciples hadde leide her clothes vppon hem / oure lorde mekely ſette him firſt a litel while on the aſſe and after on the foole / ridynge in that ſymple array toke his way forth in to Jeruſalem. A lorde Jeſu / what ſiȝt was this to ſee the / king of kynges and lorde of all the wolde / ride in ſuche arraye / namely in to that ſolempne citee of Jeruſalem! But ſothely this thow dediſt / as alle thyne othere dedes / to oure informacioun and enſaumple: for we mowe ſee and vndirſtonde that in this manere of worldes worſchippe takynge thou deſpiſedeſt fully alle the pompe of veyne worldes worſchippe / hauynge in ſtede of goldene harneys and curiouſe ſadeles and brideles / ſymple clothes and hempen halteres.

℄ And whan the peple herde of his comynge / by cauſe of the grete myracle that was publiſched byfore of the reyſynge of laȝar / they wenten aȝenſt hym and reſceyued hym as kyng with ympnes and ſonges and grete ioye / ſtrawynge in his weie her clothes and braunches of trees. But with this ioye oure lorde Jeſu meynede ſorwe and wepinge: for whan he come nyȝe the citee he wepte there vppon / ſeynge bifore the deſtruccioun therof that came after / and ſorwynge for here gooſtly blyndeneſſe.

℄ Nota Jeſum quater fleuiſſe.

℄ For we ſchulle vndirſtande that / as holy writt maketh mynde / oure lorde wepte notably thre tymes: one tyme / in the deth of laȝare / the wrecchedneſſe of mankynde wherby he is nedede to deye for the firſte ſynne. An other tyme he wepte for the gooſtly blyndeneſſe and vnkunning of man: as now at this tyme of hem that dwelled in that citee of Jeruſalem that wolde not knowe the tyme of her gracious viſitacioun / and therfore after was to come to that citee her vtter deſtruccioun. The

thridde tyme he wepte the grete treſpace and malice of man ⁊ and that was in tyme of his paſſioun / hangynge on the croſſe : for he ſawh that his paſſioun was ſufficient for ſauacioun of alle men ⁊ but neuertheles it took not effecte of profiȝte in alle / for not in reproued and harde hertes and obſtynate to doo penaunce / that wole not forthinke hem and amende hem of her ſynnes. And of this wepynge ſpeketh the apoſtle poule / where he ſeith that Jeſu in tyme of his paſſioun with a grete crie and wepynge teres was herde of the fader for his reuerence. And of thiſe three wepynge tymes ſpeketh holy writte. Alſo holy chirche maketh mynde that he wepte the ferthe tyme / and that was whan he was a ȝong childe ⁊ and that wepinge was forto hyde to the deuele the myſterie of his Incarnacioun. Byholde we now oure lorde Jeſu ſo wepynge / and that not feynyngly bot effectuelly and largely / with a ſorwful herte / ſpecially for her dampnacioun with outen ende / with deſtruccioun temperel of hem and of her citee. And as we mowe ſothefaſtly trowe / his dere moder and all that bleſſid companye ſeenge hym wepe ſo / myȝte not conteyne hem fro wepynge at that tyme ⁊ and no more ſchulde we whan we ſeen loſſe of ſoules.

℄ Thus oure lorde Jeſu / ridynge on the aſſe / and hauynge in ſtede of princes / erles / and barouns / his pore and ſymple diſciples aboute hym / with his moder and othere deuoute wommen folowynge / entred in to that ſolempne citee ⁊ and alſo the peple doynge hym greet worſchippe / as it is ſeide bifore. Of the whiche comynge all the citee was greetly ſtired. And ſo wente he firſte in to the temple and keſt out therof biggeres and ſilleres aȝenſt goddes lawe / as it is ſeide here bifore the xxxij chapitre. And there was he ſtandynge opounly in the temple / prechynge

and anſwerynge to the princes and phariſees all the day til it drowe towarde euene. And ſo he and his / ſtondynge al the day faſtynge after the grete worſchippe byfore / there was not one that wolde ones bidde him drynke: wherfore at euen he went with his diſciples to his homely hoſterye / Bethanye: goynge ſo ſymply thoruȝ the citee with that litel companye that come on the morwe with ſo grete worſchippe.

℔ Nota. ℔ And here mowe we conſidre that it is litel to charge and litel force of worldes worſchippe / that is ſo ſone done and liȝtly paſſeth away. But what ioye trowe we that his moder and Mawdeleyne and othere trewe frendes hadden whan they ſeien hym ſo worſchipped of the peple / and namely at nyȝt whan he was comen with hiſe / ſauf and in proſperite to Bethanye? Sothely he all onely knoweth / oure lord Jeſu that is euere bliſſed with outen ende. Amen.

℔ Ca^m. xxxviij^m. ℔ What oure lorde Jeſu dide from palme ſonday in to the thorſday after next ſewyng.

℔ N. totum. OUre lorde Jeſu / full of charite and welle of charite / willynge to ſchewe bothe in worde and in dede his ſouereyn charite as wele to his foes as to his frendes / and deſirynge that no man ſchulde be loſt / bot alle ſaue: whan it drowe to the ende of his dedly lyf here / and his paſſioun tyme was nyh at honde / he trauailled beſily in prechynge and techynge opounly to the peple / and ſpecially in theſe thre dayes: that is to ſay firſte on the ſonday / as it was now laſt treted / and after on the monday and the tueſday togedir ſewynge. In the whiche dayes he come erly on the morwe in to the temple / and there contynuede in prechynge and techynge to the peple and deſputynge

with the ſcribes and the phariſees / and anſwerynge to her deſceyuable queſtiouns and many ſubtile temptynges. And ſo he was occupied fro the morwe in to the euen-tyde / whan he went with his diſciples to his reſte at his homely hoſtrie with laȝar and his ſiſtres in Bethanye / as it is ſeide bifore. But for alſo myche as it were longe proceſſe to trete in ſpecialle of alle the materes that tyme bytwixe oure lorde Jeſu and the Jewes / and lettynge fro the purpos that we ben now ynne of the paſſioun: therfore paſſyng ouer all the parables and enſaumples by the whiche oure lorde reprehendede the Jewes / and othere proceſſe of that tyme in ſpecial / we mowe in general conſidre on the toon ſide how the princes and phariſees / ſeenge the fauour of the peple to Jeſu and therfore dredynge to performe her malice aȝenſt hym opounly / caſten ſotelly and felly to taken hym in worde / outher aȝenſt her lawe or elles aȝenſt the tribute payed to the Emperoure of Rome: wherby they myȝte accuſen hym as worthy the deth. But oure lorde / to whom alle the priuete of mannis herte is opoun / knowynge the ſotelte and the malice of hem / anſwered ſo wyſely to alle her queſtiouns / and ſo couertly in trewthe ſette his wordes that they were ſufficiently anſwered / and ȝit they myȝte not haue her entente in eny parte. But at the laſte they were ſo confounded that they dorſte no more aſke eny queſtioun of hym. And than after oure lorde Jeſu ſcharpely reprehended the pryde / the ypocriſie / the couetiſe / and othere wicked condiciouns of hem / and ſpecially of the ſcribes and the phariſees / ſeyenge to hem in theſe wordes: Woo to ȝow ſcribes and phariſees / that louen worldely worſchippes in many maneres: and ſo forth of othere vices. Neuertheles there with he badde the peple that they ſchulde kepen and fulfille alle her

¶ Nota contra lollardos.

techynge: but that they ſchulde not folwe her werkes and yuel lyuynge. At the laſte reherſynge the vnkyndeneſſe of the Jewes aȝenſt god in generalle / by name of the citee of Jeruſalem: for alſo moche as he was ſo ofte beſy to gedre hem to gidre / as a henne doth her chekenes / in to the wey of her ſauacioun: and they wolde not. And therfore tellynge hem byfore here deſtruccioun folowynge / temperele and euerelaſtynge / he lafte hem and withdrowe him out of the temple: and with his diſciples and othere manye of the Jewes that beleued in hym / he wente in to the mounte of olyuete / where he tauȝte hem more ouer by enſaumples how they ſchulde diſpoſe hem and make hem redy into her laſte ende: and fynally tolde hem of the day of dome: in the whiche goode men that ſchulde be founden on the riȝt half of god ſchulde haue euerlaſtynge lyf / and wicked men on the lyft halfe euerelaſtynge ſorwe and endeles deth.

¶ Thus made oure lorde Jeſu an ende of his open prechynge to the peple of Jewes on the tueſday to fore euen: and after in priuete ſeide to his diſciples: Wite ȝe wele that after thiſe tweyne dayes paſke ſchal be made / and than mannis ſone ſchal be bitraied forto be crucified.

¶ A ſorwefull worde was this to alle his trewe diſciples: bot the falſe traytour Judas was glad therof / thenkynge anone by inſtigacioun of Sathanas that was entred in to his herte / hou he myȝte be occaſioun of his deth fulfille his falſe couetiſe. And herevppon he ſlepte not: but anone on the morwe / that was the Wedneſday / whan the princes of preoſtes with the Aldermen and ſcribes weren gadered in Cayphas hous / the biſſhop / forto counſeile how they myȝte be ſleiȝte take Jeſu and ſlee hym / bot not in the feſte day for drede of the peple / Judas aſpienge and knowynge this counſeil went to hem and

¶ Tradicio domini feria quarta.

proferede to take hym to hem at her wille / ſo that they wolde mede hym and done hym why. And they / gladde of this profre / graunted and ordeyned to paye hym thretty grete pens / of the whiche euery peny was worthy ten comune pens / as now oure grote is worthe foure comune pens. And ſo falſhede and couetiſe / malice and treccherye / were accorded in to the deth of Innocens. And than hadde that falſe traytoure his couetouſe deſire of the priſe of that forſaide oignement that he grucched fore as loſte / that is to ſeie thre hondred pens. And fro that tyme he ſouȝte oportunyte how he myȝte betraye Jeſu with oute the preſence of the peple. And for this betrayenge of oure lorde vppon the Wedneſday is that day reſonably ordeyned moſt of penaunce doyng and abſtinence in the weke after friday. This was the proceſſe of the curſed parte / Judas and the Jewes / on that Weddeneſday.

℣ Quare ieiunatur feria quarta

℣ But on that othir parte / what didde oure lorde Jeſu and his bliſſed companye that daye we fynde not writen expreſſe in the goſpelle. For ſothe it is that he went not in to Jeruſalem ne appered opounly to the Jewes that day. Me thinketh it reſonably to be trowed that he was than for the moſte parte occupied in prayere for the perfourmynge of redempcioun of mankynde that he come fore : and not only for his frendes that trowed in hym and loued hym / but alſo for his cruele enemyes : fulfillynge the perfeccioun of charite that he hadde tauȝt by-fore to his diſciples in prayere for here enemyes and hem that ſchulde purſewen hem : and therwith knowynge and ſeenge in ſpirite the forſeide malice of Judas the traytour and the Jewes in that day vtterly kaſte aȝenſt hym and into his deth. And ſo ſkilfully men mowe ſuppoſe that in that prayere to the fader ſpecially he ſeide the pſalme *Deus laudem* / that dauid ſeyde in prophecie of hym and of

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Judas and his othere enemyes longe tyme bifore. But than moſt propurly it was ſeide of hym ſelf: not deſirynge by the wordes of that pſalme veniaunce of his enemyes / as it ſemeth after the ſentence of the lettre: bot conformynge his wille ri3twiſly to the wille of the fader / and prophecienge the ri3twis punyſchynge and vengeaunce deſeruynge of hem that ſo maliciouſly conſpired a3enſt hym and after obſtynatly contynuede in her ſynne.

℄ Alſo for alſo moche as that was the laſte day that he thou3t to dwelle in that manere of bodily conuerſacioun with that good and byloued meyne / la3ar and his ſiſtres / he occupied hym that day the more ſpecially with hem in goſtly comforte of hem by his edificatyf and holy wordes / as he was wont alway to doo: but now at more leyſer to ſtrengthe and conforte hem a3enſt the grete ſorwe that was to come after by cauſe of his paſſioun. And ſouereynly / as we mowe trowe / in homely comunynge with his bliſſed moder to hir ſpecial comforte: and alſo with Magdeleyn ſpecially / that euere was thruſty to drynke of his ſwete gooſtly wordes: of the whiche he 3eue vs inwarde taſte and ſauour / Jeſu criſt / bliſſed with outen ende. Amen.

℄ Ca^m. xxxix^m.

℄ Of that worthy ſoper that oure lord Jeſu made the ny3t byfore his paſſioun / and of the noble circumſtauncis that bifel therwith.

WHan the tyme came in the whiche oure lorde Jeſu hadde diſpoſed / of his endeles mercy / forto ſuffre deth for man / and to ſchedde his precioufe blood for his redempcioun / it liked hym firſt to make a ſopere with his diſciples as fore a mynde euere laſtynge of his grete loue to hem and all mankynde: and forto fulfille the figure of the olde

lawe and bygynne the trewthe of the newe lawe / and performe the myſteries that were to come of his precioufe paſſioun. This ſoper was ſouereynly worthy and wonderfulle / and grete and wonderful thinges weren done theratte. Wherfore ȝif we here take good entente with inward deuocioun therto and to tho thinges that oure lorde Jeſu didde theratte / that curtayſe lorde wole not ſuffre vs goo faſtynge therefro: but he ſchal feden vs of his grace / as we triſtely hope / with myche gooſtly comforte thereof. We ſchulle vnderſtonde that foure thinges ſpecially byfelle at this ſopere: of the whiche inwarde meditacioun ſchal by reſoun ſtire oure loue to oure lorde Jeſu / and kyndele the goſtly fyre of oure deuocioun. The firſte is that bodily ſoper and the manere therof in fulfillynge of the lawe. The ſecounde is the waſchynge of the fete of the diſciples by oure lorde Jeſu. The thridde is the ordinaunce and the conſecracioun of that precioufe ſacrament of his bleſſed body. And the ferthe is that noble and fructuouſe ſermoun that he made to his diſciples. Of the whiche foure we ſchulle ſpeke and ſee by proceſſe and in ordre. As to the firſte / that is the bodily ſoper / we ſchulle haue in mynde that petir and John / at the biddynge of oure lorde Jeſu / ȝeden in to the citee of Jeruſalem to a frende of theires / that dwelled in that parte of the citee that was cleped mount ſyon / where there was a large houſe on loſte ſtrawed and able forto make this ſoper inne. And ſo after / oure lorde Jeſu with the othere diſciples entrede in to the citee and came to the forſeide place on the thorſday towarde euen.

℔ Nota quattuor meditanda.

℔ Primum De cena.

℔ Now take hede and byholde with all thy mynde / thou that redeſt or hereſt this / all that folowen that ben tolde / ſpoken / or doon: for they ben ful likynge and ſterynge to grete deuocioun. For in this proceſſe is the moſte

ſtrengthe and gooſtly fruyte of alle the meditaciouns that ben of the bliſſed lyf of oure lorde Jeſu ⁊ principally for the paſſyng tokenes and ſchewynges in dede of his loue to mankynde : wherfore here we ſchulle not abregge as we haue in othere places / but rather lengthe it in proceſſe.

¶ Now than byholde oure lorde Jeſu / after he was comen to the forſeide place / hou he ſtant in ſome parte bynethen / ſpekynge with his diſciples of edificacioun / and abydinge til it was made redy for hem in the forſeide hous aloſte. And whanne alle thinges weren redy / ſeint John / that was moſte homely and famylier with oure lorde Jeſu / and that beſily went too and fro to ſee that all that neded were ordeyned and done / came to hym and ſeide : Sire / ȝe mowe goo to ſopere whan ȝe wole ⁊ for alle thinges ben redy. And than anon oure lorde Jeſu with the xij apoſtles went vppe ⁊ bot John allgate next hym and by his ſide with oute departynge ⁊ for there was none that ſo truely and famyliarly drowȝ to hym and folowed hym as he didde ⁊ for whan he was take he folowed hym whan othere fledde / and was preſente at his crucifienge and at his deth ⁊ and after he lafte him nouȝt til al was done and he was buried : and ſo at this ſopere he ſatte next hym / thouȝ he was ȝonger than othere. What tyme thanne oure lorde Jeſu with the xij apoſtles came vppe to the borde where vppon thei ſchulde ete ⁊ firſt ſtondynge there aboute they deuoutely ſeiden graces / and after he hadde bliſſed they ſeten downe alle aboute that borde / but John next Jeſu / and that vppon the grounde / as the manere was of olde men byfore.

¶ Nota de Johanne euangeliſta.

¶ But here we ſchulle vnderſtonde alſo that that borde was ſquare / as men ſuppoſen / made of dyuerſe bordes ioyned to gidre ⁊ and / as men ſeien that han ſeen it at Rome in the chirche of lateranenſis / it conteyneth in

¶ Nota de tabula in cena.

euery parte of the foure ſquare the ſpace of tweye armes lengthe and ſomwhat more: ſo that in euery ſide of the ſquare borde thre diſciples ſeten / as men ſuppoſen / thouȝ it were ſtreiȝtely / and oure lorde Jeſu in ſome angule: ſo that they alle myȝte reche in to the myddes and ete of one diſſhe: and therfore they vnderſtode hym not what tyme he ſeide: He that with me putteth his honde in to the diſche or dobeler / he ſchal betraye mee. Thus we mowe ymagyne and ſuppoſe of the manere of her ſittynge at the borde.

¶ Alſo we mowe vndirſtonde in the etynge of the paſke lombe that in that tyme they ſtoden aboute the borde vppe riȝt / haldynge ſtaffes in her hondes / after the biddynge of moyſes lawe / that oure lorde come to fulfille: ſo that thouȝ they ſtoden in that tyme / neuertheles they ſeten alſo in other tyme / as the goſpell telleth in dyuers places: and elles myȝte nouȝt John haue leide his heued and reſted hym in manere of ligginge vppon the breſt of Jeſu.

¶ What tyme the paſke lombe was brouȝt to the borde / roſted after the lawe / oure lorde Jeſu / that was ſothefaſte lombe of god with outen weme of ſynne / and that was in myddes of hem / as he that ſerueth and mynyſtreth / toke the lombe in his bliſſed hondes and kutte it and departed it and ȝaf to the diſciples / biddynge hem eten gladly and confortynge hem with louely chere. Bot thouȝ it ſo was that they eten as he badde: neuertheles comforte they myȝte none haue / for alſo moche as they dredde all wey leſt there ſchulde falle ouȝt aȝenſt her lorde in that nouelte. And ſo as they eten he tolde hem the ſorwful dede more opounly and ſeide: I haue deſired forto ete with ȝow this paſk lambe byfore I ſuffre the deth / for ſothely on of ȝow ſhal betray me. This ſpeche went to her hertes as an ſcharpe ſwerde. Wherfore they ceſſeden of etynge and

¶ Agnus paſchalis.

lokeden eche on othere / and ſeiden to hym: Lorde / whether I be he?

¶ Here ȝif we take good hede we oweth to haue ynward compaſſioun / bothe of oure lorde Jeſu / and alſo of hem: for it is no dowte they were in ful greet ſorwe. But the traytour Judas laſte not of etynge / for thiſe wordes of betrayenge ſchulde not ſeme as perteynynge to hym.

¶ Than John at the inſtaunce of Petir aſked of oure lorde and ſeide: Lorde / who is he that ſchal betraye the? And oure lorde Jeſu priuely tolde hym / and / as to hym that he loued more ſpecially / ſpecified who was that traytour. And John thereof gretly aſtonyed / and wounded with grete ſorwe to the herte / nouȝt wolde telle Petir / but turned him to Jeſu and ſoftely leide doun his heued vppon his bliſſed breeſt. And / as ſeynt Auſtyn ſeith / oure lorde wolde not telle Petir who was the traytoure: for and he hadde wiſte / he wolde haue al to toren hym with his teeth.

¶ Auguſtinus in Omelia dixit Jeſus Petro.

¶ Nota de contemplatiuis.

¶ And as the ſame ſeint Auſtyn ſeith / by petre ben figured and vndirſtande thei that ben in actyfe lyffe: and by John they that ben in contemplatyf. Wherfore we haue here doctrine and figure that he that is contemplatyf meddeleth hym not with foreyn worldely dedes: and alſo he ſecheth not vengeaunce with outeforthe of the offences done to god / but is ſory with ynneforth in his herte: and torneth hym onely to god by deuoute prayeres / and the more ſaddely tornynge hym and drawynge hym to god committeth alle thing to his diſpoſicioun and ordynaunce. Thouȝ it ſo be that he that is contemplatyf ſomme tyme goth oute by ȝele of god and profite of mannis ſoule / as whan he is cleped therto. Alſo in that that John wolde not telle peter that he badde hym aſke of the traytour / we mowe vnderſtonde that the contemplatyf ſchal not reuele

the priuete of his lorde ꝛ as it is writen of ſeynt Fraunceys : that priue reuelacions he reueled not with oute forthe / bot what tyme that nede made hym fore hele of mannis ſoule / or the ſterynge of god by reuelacioun meued him therto. ℂ Nota de ſancto Franciſco.

℄ Now forthe in oure proceſſe / byholde we the grete benignyte of oure lorde Jeſu that ſo homely ſuffereth his derlynge John enclyne and reſte vppon his bliſſed breeſt. Lorde / hou tenderly and trewely they loueden to gidre! This was a ſwete reſte to John / and a profitable to alle criſten ſoules ꝛ in the whiche / as clerkes ſeyn / he drank of that welle of euerelaſtynge wiſdome the preciouſe drynk of his holy goſpell / with the whiche after he conforted all holy chirche and ȝaf it as triacle aȝenſt the venyme of dyuerſe heretikes. Byholde we ferthermore othere diſciples ful ſory of the forſeide worde of betrayenge of oure lorde Jeſu / not etynge bot lokynge echone on othere / as they that wiſte not what counſeile or comforte they myȝte haue in this caas. And thus moche at this tyme ſuffiſeth touchynge the firſte article of that bodily ſoper / and of the etynge of the Paſke lombe in fulfillynge of the lawe and endynge of the figure that oure lorde Jeſu didde it fore. And as clerkes ſeien / we fynde not that oure lorde ete fleſche in all his lyf / bot onely at this tyme in etynge of that lambe / more for myſterie than for bodily ſode. ℄ N. ℄ N.

℄ Touchynge the ſecounde poynt / that is the waſchynge of the diſciples feet. We ſchulle vnderſtande that after the forſeide proceſſe oure lorde Jeſu roſe vppe fro the forſeide ſopere / and alſo his diſciples anon with hym / vnwetynge what he wolde doo ferthermore / or whider he wolde goo ꝛ and than went he with hem downe in to the neither hous / vnder the forſeide lofte / as they ſeien that han ſeen that place. And there he badde alle the diſciples ℄ Secundum: Pedum ablucio.

ſitte adowne / and made water be brou3t to hym: and than he caſte of his ouerclothes / that weren peraunter cumbroſe and lettynge to that he thou3te doo / and girde hym with a lynnen clothe / and putte hym ſelf water in to the baſyne that was of ſtone / as men ſayen / and bare it and ſette it byfore Petres feete / and kneled doun forto waſche hem. But Petir gretly abaſched and aſtonyed of that dede / as no wonder was / firſte forſoke to haue that ſeruiſe of his lorde as inconuenient to hym: but after he herde his threte that elles he ſchulde haue no parte with hym in bliſſe / turned his wille into better and mekely ſuffred hym to done his wille.

¶ Meditacio. ¶ Now 3if we 3eue here good entent to the dedes of oure lorde Jeſu and all that foloweth in this tyme / ſothely we mowe with grete wonder be ſtired ſpecially bothe to the loue and drede of hym. For what was that to ſee the kynge of bliſſe and that hi3e lorde of maieſtie knele doun and bowe hym to the feete of a pore fiſſhere / and ſo forthe to alle othere that there ſeten aboute: and ſo with thoo bliſſed handes waſche her foule feete and after tendirly wipe hem / and more ouer deuoutly kiſſe hem. Sothely he that was ſouereyne mayſter of mekeneſſe ſchewed vs in this dede and tau3t vs a perfi3t leſſoun thereof: and 3it more ouer in that he didde the ſame lowe ſeruice to his treytour commendeth ſouereynly his paſſynge mekeneſſe. But wo to that harde herte / 3e harder than the adamaunde or eny othir thing hardeſte: that melteth not or ſofteth not with the hete of ſo grete fire of charite and profounde mekeneſſe / and that dredeth not that lorde of maieſte in that dede: but a3eynewarde frowardely thenketh and procureth dethe and deſtruccioun of hym that euere was ſo innocent and ſo trewe louynge. Wherfore it is bothe wonderfull and dredfull the grete benygnyte and meke-

¶ Nota humilitatem domini Jeſu.

neſſe of oure lorde Jeſu / and the grete obſtynaſie and malice of that traytour Judas a3eynwarde.

¶ Whan this waſchynge was done in myſterie / as it is ſeide / he went a3en vppe to the place of the forſeide ſopere : and whan he was ſette with hem / he tolde hem the cauſe of the forſeide dede : and that was that they ſchulde folowe hym in mekeneſſe eche to other / as he 3af hem enſaumple that was her lorde and maiſtre : and that they ſchulde not onely waſſhe othere feete / but alſo for3eue treſpaſes done to othere : and wille and doo good to othere / as it is vndirſtande by his wordes that folowen after whan he ſeide to hem : 3if 3e knowe thiſe that I haue done to 3ow / 3e ſchulle be bliſſed 3if 3e fulfille hem in dede. Here alſo aftir the firſte meſſe that was the paſke lombe / as it is ſeide bifore / whan they were waſſhen and made clene / he ſerued hem withe the ſecounde meſſe of his owne precious body / that was deynte of alle deyntees : as men vſen in bodily ſedynge and feſtes / firſt to be ſerued with boyſtous and homely metes / and after with more delicate and deyntees. Where of foloweth here after touchynge the thridde article. ¶ Proceſſus. ¶ N.

¶ As anemptes the thridde article of that hi3eſt ſacrament of Jeſu preciouſe body / lyfte we here vppe oure hertes ſouereynely / and bythenk we inwardly / wonderynge of that moſte worthy dignacioun and vnſpekeable incomprehenſible charitee / thoru3 the whiche he bytoke hym ſelf to vs / and laſte to vs in to mete and gooſtly ſode / makynge and ordeignynge that preciouſe ſacrament in this manere. Whan he hadde waſche his diſciples fete and was gone vppe a3eyn with hem there he byfore ſatte at the ſopere / as it is ſeide / as for an ende of the ſacrifices of the olde lawe and bygynnynge of the newe teſtament / makynge hym ſelf oure ſacrifice / he toke brede in his ¶ Tercius articulus. ¶ B. N.

holy handes and lifte vp his eiȝen to his fader / al myȝty god / and bleſſed the brede and ſeide the wordes of conſecra-cioun there ouere : by vertue of the whiche wordes brede was turned into his body : and than he ȝaf it to his diſ-ciples / and ſeide : Taketh and eteth / for ſothe this is my body that ſchal be taken and ȝeuen for ȝowe. And after in the ſame manere takynge the chalys with wyne / ſeide : Taketh and drinketh alle here of / for this is my blood that ſchal be outſchedde for ȝow and manye in remiſſioun of ſynnes. And after he ȝaf hem power of that conſecra-cioun and alle preoſtes in hem / and ſeide : This doth ȝe as ofte as ȝe take it in mynde and commemoracioun of me.

℄ Take now good hede here thou criſten man / but ſpecially thou preoſt / how deuoutly / how dyligently and trewely thy lorde Jeſu criſte firſte made this precioufe ſacrament : and after with his bliſſed handes mynyſtred it and communed that bliſſed and his byloued meigne.

℄ N. And on the tother ſide take hede with what deuoute wondre firſte they ſeie hym make that wonderfulle and excellent ſacrament : and after with what drede and reuerence they toke it and reſceyued it of hym. Sothely at this tyme they lefte al theire kyndely reſoun of man / and onely reſtede in trewe byleue to alle that he ſeide and didde / byleuynge with oute eny dowte that he was god and myȝt not erre. And ſo moſte thou doo that wolt fele and haue the vertue and the goſtly ſwetneſſe of this

℄ B. bliſſed ſacrament. This is that ſwete and precioufe memoriale that ſouereynly makith mannis ſoule worthy and pleſyng to god alſo ofte as it is dewely reſceyued / other by trewe deuoute meditacioun of his paſſioun / or elles / and that more ſpecially / in ſacramentale etynge there of. Wherfore by reſoun this excellent ȝifte of loue ſchulde kyndele mannis ſoule and enflawme it all holy

in to the ȝeuer therof / oure lorde Jeſu criſt : for there is no thing that he myȝt ȝeue and leue to vs more der= worthe / more ſwete / or more profitable than hym ſelf. For with outen eny dowte he that we reſceyuen in the ſacrament of the auȝter is he that ſelue goddes ſone Jeſu / that took fleſche and blood and was borne of the virgyne marye : and that ſuffred deth on the croſſe for vs / and roos the thridde day to lyffe : and after ſteyhe vp into heuene / and ſitteth on the fadres riȝt ſide : and that ſchal come at the day of dome and deme all mankynde : in whoſe power is bothe lyf and dethe : that made bothe heuene and helle : and that onely may ſaue vs or dampne vs euer with outen ende. And ſo he that ſelf god and man is conteyned in that litel ooſte that thou ſeeſt in forme of brede : and euery day is offred vp to the fader of heuene for oure goſtly hele and euer laſtynge ſaluacioun. This is the trewe byleue that holy chirche hath tauȝt vs of this bliſſed ſacrament. ℂ N.

℄ But ȝit more ouer lete vs ſitte a litel lenger at this worthy lordes borde / Jeſu : and take we hede ynwardely to oure goſtly fode and comforte / more ſpecially of that preciouſe and moſt deynteth mete that is there ſette by= fore vs / that is the bliſſed body of oure lorde Jeſu in this holy ſacrament bifore ſeide. And ſo by inward conſideracioun taſte we the ſwetneſſe of this heuenly foode / hauynge firſte in mynde the gracious and reſonable makynge and ordynaunce of that bliſſed ſacrament : and after the grete worthyneſſe and merveillous worchynge there of in choſen ſoules to comforte and ſtrengthinge of oure feithe. As anemptes the firſte poynte / we ſchulle vndirſtonde that all myȝty goddes ſone / the ſecounde perſone in trinite / wyllynge of his ſouereyn charite and endeles godeneſſe to make vs pertyneres of his godhede ℂ Primum.

he toke oure kynde and by came man to make men as goddes. And ferthermore that he toke of oure kynde that was fleſche and blode: al he ȝaf to vs for oure hele and oure ſaluacioun: for he offred to his fader of heuene vppon the auȝter of the croſſe his bliſſed body for oure reconſilynge: and he ſchedde his precious blode in to priſe forto bygge vs oute of oure wrecched thraldome / and to waſſhe vs and make vs clene of all ſynne. And for alſo mykel as he wolde that the mynde of that hiȝe grete benefice ſchulde dwelle in vs euerlaſtyngly / he ȝaf to alle trewe criſten puple his body in to mete and his blode in to drynke / vndir the likkeneſſe of brede and wyne / in manere as it is ſeide bifore in the firſte makynge of this bliſſed ſacrament.

¶ But now here byholde we inwardely and take we gode hede what wonder thing it was to the apoſtles than to ſee oure lord Jeſu / verray man as they were / ſittynge with hem bodily: and there with holdynge in his hondes that ſelf body in that that ſemed to hir bodily ſiȝt nouȝt elles bot brede: affermynge thus ſothely: This is my body that ſchal be ȝeuen for ȝow: and alſo of that that in the Chalice ſemed onely verray wyne: This is my blood that ſchal be ſchedde for remiſſioun of ȝoure ſynnes. And ſo that ſelfe body that they ſeiȝen with hir bodily eyȝe byfore hem was ſothely vndir that fourme of brede: and that ſelfe blode that was alle hole in his bodye was there in that chalice in the forme of wyne. But than was not that brede as it ſemed / and as it was byfore the wordes of conſecracioun: ne wyne as it ſemed in ſelue manere: but only the liknes or the forme of brede and wyne / conteynynge verrey criſtes fleſche and blode / as it is ſeide. But what mannis reſoun or witte myȝt comprehende this at that tyme? Sothely / none. And therfore

the trewe apoſtles at that tyme laſten alle her bodily reſoun and witte / and reſted only in trewe byleue to her lordes wordes / as it is ſeide bifore / ſaue Judas that was reproued for his falſhede and myſbyleue / and therfore he reſceyued that bliſſed Sacrament in to his dampnacioun. And ſo done alle thoo that bene nowe of his parte: the whiche falſely byleuen and ſeien that the holy Sacrament of the au3ter is in his kynde brede or wyne / as it was bifore the conſecracioun / bycauſe that it ſemeth ſo to alle her bodily felynge / as in ſi3te / taſte / and touchynge. The whiche ben more reprouable as in that parte than Judas: for they ſeen not Jeſu bodily byſide that ſacrament as he didde: and therfore it is li3ter to hem forto byleue / and more to here dampnacioun 3if they byleued not / as god hym ſelf and holy chirche hathe tau3te: namely / ſithe that trewe techynges of this bliſſed ſacrament hath be holden ſtedfaſtly ſo manye hundred 3ere / and of ſo many holy men / martires and confeſſoures / and othere trewe criſten men: the whiche in to her laſte dayes ſtoden with outen doute in this feithe and dei3eden therynne. The whiche feith is this in ſchorte wordes: that the ſacrament of the au3ter duely made by vertue of criſtes wordes is verrey goddes body in forme of brede / and his verray blode in forme of wyne: and thou3 that forme of brede and wyne ſeme as to alle the bodily wittes of man brede and wyne in his kynde as it was bifore: neuertheles it is not ſo in ſotheneſſe / bot onely goddes fleſche and blode in ſubſtaunce. So that the accidentes of brede and wyne wonderfully and myraculouſly / a3enſt mannis reſoun and the comoun ordre of kynde / ben there in that holy ſacrament with oute her kyndely ſubiecte: and verray criſtes body that ſuffred deth vppon the croſſe is there in that ſacrament bodily

℔ Fides ſacramenti.

vndir the fourme and lickeneſſe of brede / and his verray blode vndir likneſſe of wyne ſubſtanciallye and holly with outen eny feynynge or diſceyte / and not onely in figure as the falſe heretike ſeithe.

℄ Nota. ℄ Theſe termes I touche here ſo ſpecially by cauſe of the lewed lollardes that medlen hem aȝenſt the feith falſely. And more ouer this feith of this excellent ſacra≠ment / tauȝt by holy doctoures and worthy clerkes / is con≠fermed by many maneres of myracles / as we reden in many bookes and heren all day preched and tauȝt. But here lawheth the lollarde and ſkorneth holy chirche in allegeaunce of ſuche myracles / haldynge hem bot magge tales and feyned illuſiouns: and by cauſe that he taſteth nouȝt the ſwetteneſſe of this precious ſacrament / ne feleth the gracious worchynge thereof in hym ſelf / therfore he leueth noȝt that eny othir dothe. But here in confuſioun of alle falſe lollardes / and in comforte of alle trewe loueres and worſchipperes of this holy ſacrament / and principally to the louynge and honour of the hiȝe auctor and makere there of / oure lorde Jeſu / I ſchal ſeie more ouer ſomwhat in ſpecialle that I knowe ſothely of the gracious worchynge in ſenſible felynge of this bliſſed ſacrament: the whiche marveylous worchynge and felynge abouen comoun kynde of man ſcheweth and pro≠ueth ſouereynely the bleſſid bodyly preſence of Jeſu in that ſacrament.

℄ There is one perſone that I knowe now lyuynge / and perauenture there ben many that I knowe not in the ſelf degre or hiȝere / the whiche perſone often tymes / whan oure lord Jeſu voucheth ſauſe to touche hym of his grace / in tretynge of that bliſſed ſacrament with the ynwarde ſiȝt of his ſoule and deuowte meditacioun of his preciouſe paſſioun / ſodeynly feleth alſo ſched in to the ſelf body

a ioye and a likynge that paſſith with oute compariſoun the hyȝeſte likynge that eny creature may haue or fele as by way of kynde in this lyf: thoruȝ the whiche ioye and likynge alle the membres of the body ben enflawmed of ſo delectable and ioyfulle an hete / that hym thinketh ſenſibily all the body as it were meltynge for ioye / as wax dothe anentes the hote fyre: ſo ferforth that the body myȝt not bere that excellent likynge / bot that it ſcholde vtterly faille / nere the graciouſe kepynge and ſuſteynynge of the toucher / oure lorde Jeſu / abouen kynde.

℄ A lorde Jeſu / in what delectable paradyſe is he for that tyme that thus feleth that bleſſed bodily preſence of the in that precioufe ſacrament: thoruȝ the whiche he feleth him ſenſibily / with vnſpekeable ioye / as he were ioyned body to body? Sothely I trowe that there may no man telle it or ſpeke it: and I am ſiker that there may no man fully and ſothefaſtly knowe it / but onely he that in experience feleth it: for with outen doute this is ſpecially that hidde manna / that is to ſay aungelles mete / that no man knoweth bot he that feleth it / as ſeynt John therof witneſſith in his apocalipſe: and he that ſothfaſtly feleth it may wele ſaye with Dauid the prophete / ſouereynly reioyſynge body and ſoule / herte and fleſche / in god alyue: *Quam magna multitudo dulcedinis tue domine / quam abſcondiſti timentibus te*: A lorde Jeſu / hou mykel is the multitude of thy ſwetteneſſe / that thou haſt hidde to hem that in trewe loue dreden the.

℄ Thus haue I vnderſtonden of the forſeide graciouſe / wonderfulle / and myraculouſe worchynge of oure lorde Jeſu / ſchewynge ſenſibly his bliſſed / dilectable bodily preſence in that moſt excellent ſacrament of the auȝter / in manere as the forſaide perſone that feled it myȝte telle it ſo in partye / and as I kouthe ſchortely and inperfiȝtly

write it. The whiche myraculouſe worchynge to myn vnderſtondynge / hauynge conſideracioun to alle the circumſtaunces therof / paſſeth many grete myracles that we reden ſchewed in this holy ſacrament: in alſo myche as the witte of that bodily felynge paſſeth in certeyne the witte of ſiȝt / and hath leſſe of ſtraunge likneſſe and more of the ſelf ſothefaſtneſſe. For what tyme that oure lorde Jeſu criſt appereth in that bliſſed ſacrament to ſtrengthinge of byleue / or to comforte of his choſen derlynges / outher in likneſſe of a litel childe / as we reden that he didde to ſeynt Edwarde / kyng and confeſſour / or elles in a quantite of fleſche al blody / as it is writen in the lyf of ſeynt gregore and in othere places: ſothe it is that that bodily likneſſe / ſeyen in that quantite / accordeth nouȝt with the verray bodily quantite and ſchappe of oure lorde that heng on the croſſe / and that is ſothely in that ſacrament hidde fro the bodily ſiȝt. Bot he that feleth that graciouſe ȝifte byfore ſeide hath none ſtraunge bodily ſiȝt of eny likneſſe othere than the ſacrament in trewe byleue: but in his ſoule / liȝtened thoruȝ ſpecial grace / he ſeeth inwardly with ſouereyne ioye that bliſſed body of Jeſu / riȝt as he henge on the croſſe / with outen eny diſceyte: and therwith alſo in body he feleth ſenſibly the bodily preſence of oure lorde Jeſu / in manere as it is ſeide bifore / with ſo grete ioye and likynge that there can no tonge tellen it fully / ne herte vnderſtonde it / bot only he that feleth it. And as it ſemeth / that ioyeful felynge in the body is like to that that holy chirche ſingeth of the apoſtles and diſciples at the feſte of Pentecoſte / whan the holy gooſt was ſent to hem ſodenly in the likneſſe of fire with outeforth and vnſpekeable ioye in her bodyes with ynneforthe: that is that her bowelles filled with the holy gooſt ioyede ſouereynly in god: and ſo may he that hath that

¶Impleta gaudent viſcera.

forſaide gracious ȝifte ſothely ſeie in that tyme with dauid in ſpecial manere and hiȝe graciouſe felynge: *Cor meum et caro mea exultauerunt in deum viuum* / My herte and my fleiſche reioyſede hem ſouerenly in to the preſence of god alyfe / Jeſu / that bleſſed be euere and ſouereynly for this hiȝe ȝifte of grace. Amen.

¶ Ferthermore touchynge the ferthe article. Take hede / thou criſten ſoule that haſt eny liȝt withyn the of the fire of loue / how this ſouerayne ſcole mayſter / Jeſu criſte / made to his diſciples a noble ſermoun fulle of goſtly ſwetneſſe and brennynge coles of loue and charitee. For whan he hadde ȝeuen that bliſſed ſacrament to his diſciples and / amonge othere / of his hiȝe charitee to his enemye / that wicked Judas / he ſeide to hym: *Quod facis* / that thou purpoſeſt to do / *fac cicius* / do it anone: als who ſeithe: I wote where aboute thou ert / and therfore delyuere the by tyme: vndirſtondynge his bytrayenge. But there was none of his othere diſciples that wiſte to what ende that Jeſu ſeide thoo wordes. And anone this curſed treytour wente forthe to the princes of preoſtes / to whom he had ſolde hym the Wedneſday byfore / as it is ſeide / and aſked of hem companye to take hym.

¶ iiij articulus.

¶ N.

¶ And in the mene tyme oure lorde Jeſu made this forſeide longe and worthy ſermoun to his diſciples. Of the whiche profitable ſentence / firſte commendynge pees to his diſciples / we mowe vnderſtonde alle the effecte comprehended ſchortly that he enfourmed hem ſpecially and betauȝte to hem with pees thre principal vertues / that is to ſeie: feithe / hope / and charite. Firſte he bytauȝt to hem charite ofte ſithes and moſt beſily whan he ſeide: *Mandatum nouum do vobis* / I ȝeue ȝow a newe maundement / and that is that ȝe loue to gidre / *vt diligatis inuicem. In hoc cognoſcent omnes* / and alſo in this one thing ſoue-

¶ Caritas.

reynly alle men ſchulle knowe / *quia mei diſcipuli eſtis* / that ȝe ben my diſciples / *ſi dileccionem habueritis ad inuicem* / ȝif ȝe haue loue eche to other. And after how they ſchulde trewely kepe this charite by worchynge in the loue of hym / he ſeide to hem thus: *Si diligitis me* / *mandata mea ſeruate* / ȝif ȝe loue me / kepeth myn heſtes. And alſo after: *Qui diligit me* / *ſermonem meum ſeruabit* / whoſo loueth me / he ſchal kepe my worde / *et pater meus diliget eum* / and than ſchal my fader loue hym / *et ad eum veniemus et manſionem apud eum faciemus* / and we ſchulle come to hym and dwelle with hym. And in other dyuerſe places ſpecially he commendeth to hem charite and pees as a principall byqueſt in his teſtament at this tyme / as the proceſſe of the goſpel telleth.

℄ Fides. ℄ In feithe alſo he enformed hem and ſtabled hem more perfitely in byleue of his godhede / ſeienge in theſe wordes: *Non turbetur cor veſtrum neque formidet* / be not ȝoure hert troubled and drede it not: *Creditis in deum et in me credite* / for as ȝe byleuen in god / ſo ȝe moſte byleuen in me. And after he tauȝt hem in this byleue / that the fader and he ben one god / and thouȝ he be leſſe than the fader after the manhede / neuertheles he is euere euene with the fader after the godhede: and therfore he reprehendith Philippe that badde hym ſchewe hem the fader / and ſeide: *Qui videt me* / *videt et patrem* / that whoſo ſeeth me / ſeeth the fader. And after in concluſioun of this feithe he ſeide to his diſciples: *Non creditis quia ego in patre et pater in me eſt?* leue ȝe not that I am in the fader and the fader is in me? *Alioquin propter opera ipſa credite* / elles for tho werkes that ȝe ſeen byleueth.

℄ Spes. ℄ In hope alſo he comforted hem in many maneres: and firſte touchynge the effecte of preyere / ſeyenge to

℄ Primum. hem in theſe wordes: *Si manſeritis in me* / *et verba mea in*

vobis manſerint : quodcumque volueritis petetis et fiet vobis / 3if 3e dwelle in me and my wordes abyden ſtedfaſtly in 3ow/ what ſo euere 3e wole aſke it ſchal be 3ouen 3owe. Alſo he comfortede her hope a3enſt tribulaciouns and hate of the worlde / ſeyenge thus: *Si mundus vos odit / ſcitote quia me priorem vobis odio habuit /* 3if the world hate 3ow / witeth wele that it hated me firſte byfore 3owe. And ſo forthe as the tixt telleth / comfortynge her hope in pacience of perſecucioun by enſaumple of hym ſelfe that was her lorde. In the thridde manere he comforted hem to hope with oute deſpeyre by cauſe of the withdrawynge fro hem of his bodily preſence / tellinge hem bifore that they ſchulde haue grete ſorwe for the abſence of hym thoru3 his harde deth / but afterwarde that ſorwe ſchulde be torned into endeles ioye by his glorious reſurreccioun and aſcencioun to the fader / and ſendynge of the holy gooſt to hem: the whiche ſouereynly ſcholde comforte hem in alle diſeſe and teche hem alle ſothefaſtneſſe. And than he concluded in thiſe wordes: *Hec locutus ſum vobis / vt in me pacem habeatis /* alle thiſe wordes forſeide I haue ſpoken to 3ow / vnto that ende that 3e haue pees in me. *In mundo preſſuram habebitis : ſed confidite / ego vici mundum /* in the worlde 3e ſchulle haue ſorowe and angwiſch: but triſteth wele by ſadde hope: for I haue ouercomen the worlde: als who ſeye: And ſo ſchulle 3e.

¶ Secundum.

¶ Tercium.

¶ And after this oure lorde Jeſu turned his ſpeche to the fader / liftynge vppe his louely ei3en to heuene / and commendynge firſte hym ſelf after the manhede / and after prayenge tenderly for his diſciples: and ferthermore preyenge not only for hem / bot alſo for all hem that ſchulde byleue on hym after thoru3 her worde: and into that ende at the laſte that alle my3te be oned to gidre in trewe loue and charite / as the fader in the ſone and the ſone in the

fader / and ſo they alle in one: god / fader / and ſone / and holy gooſt.

℄ B. N. ℄ A lorde Jeſu / how wonderfully perceden theſe forſeide wordes the hertes of thy diſciples: for ſothely they loueden the ſo feruentlye that they myȝt nouȝt haue boren hem / ne had ben the ſpecial preſeruynge of thy grace. And ſo who ſo hath grace inwardely to bythenke and diligently to diſcuſſe alle the proceſſe of this bliſſed and worthy fermoun / ſkilfully he ſchalbe ſtered in to the brennynge loue of Jeſu / and likyngly reſte in the ſwetneſſe of his bliſſed doctrine. And on that other ſide / who ſo taketh hede to his diſciples how they ſtonden ſorwfully hangynge doun her heuedes and wepynge and hiȝely ſiȝhynge / reſonably he may be ſtired to grete compaſſioun / and ſpecially for John / that was moſte familiar with Jeſu / and that toke goode hede ſpecially bifore othere to alle that Jeſu ſpake /

℄ N. as he was choſen by ſpecial grace onely to write ſothely thoo forſeide ſwete wordes of Jeſu to edifienge of all holy chirche and oure hiȝe comforte.

℄ B. ℄ Ferthermore amonge othere wordes of Jeſu we reden that he ſeide to his diſciples: Riſen vp and go we hens. A dere god / what drede then entered in to hem / not knowynge whider they ſchulde goo / and gretely dredene of his departynge fro hem. Neuertheles he ſpake to hem afterwarde / fulfillynge the proceſſe of his fermoun goynge by the weye / and they beſily takynge hede to it. Now byholde how the diſciples folowen hym in the manere of chykenes that folowen the henne / and putten hir hyderwarde and thiderwarde forto come vndir hir wynges: and ſo they deſireden hem now one and now an othere to here and to be nexte hym / and that he ſuffrede and liked wele. At the laſte whan this fermoun was done / and alle miſteries fulfilled / he went with hem in to a ȝerde or a

gardyne ouer the water of Cedron / there to abide his traytour Judas and othere armed men :· where of it ſchal folowe here after in proceſſe of his paſſioun.

℄ Here now haue in mynde that oure lord Jeſu ȝaf vs enſaumple in this euentide and nyȝt of fyue grete vertues : that is to ſay / firſte / of profounde mekeneſſe as it is ſeide in the waſſhynge of his diſciples fete :· after / of ſouereyne charitee in the excellent ſacrament of his bliſſed body / and in that ſwete ſermoun fulle of brennynge coles of charitee :· and the thridde / of paſſynge pacience in ſo benigne ſuffringe of his traytour and alle the deſpite done to hym after :· the ferthe / of perfite obedience in takynge wilfully that harde paſſioun and bitter dethe after the fader wille : and the fifte / of deuoute prayer contynuede thre tymes in longe and feruent prayenge / and his precioufe blood ſchedynge. In the whiche fyue vertues he graunte vs grace to folowe hym / Jeſu / that bliſſed be euere with outen ende. Amen. ℄ Nota bene : quinque notabilia.

℄ Thus endeth the contemplacioun for Thurſday :· and after foloweth the paſſioun that longeth ſpecially to Friday. Tho thinges that now folowen perteynen to criſtes paſſioun. Thenke therfore wele on alle this thinges and enforce the to folwe thy lorde. Holy fadres weren fulfilled with ioye in his comynge and alle manere of myſlikynge was putte away / and they thankeden god and ſeide bliſſed be oure lorde god of Israel :· for he hath viſited and made redempcioun of his puple / that reigneth with the fader and the holy goſt be alle worldes of worldes :· the whiche thoruȝ his mercifull grace brynge vs to his grace. Amen.

¶ Ca^m. xl^m.

¶ Of the paſſioun of oure lorde Jeſu criſte / and firſt of his prayer and takynge at matyn tyme.

¶ N.

AT the bygynnynge thou that deſireſt to haue for-wefull compaſſioun / thoru3 feruent inward affec-cioun / of the peynefull paſſioun of Jeſu / thou moſte in thy mynde depart in manere for the tyme the my3t of the godhede fro the kyndely infirmyte of the manhede: though it ſo be in ſothenes that the godhede was neuer departed fro the manhede. For there beth many ſo blynded goſtly by vnreſonable ymaginacioun of the my3t of the godhede in Jeſu / that thei trowe not that eny thing my3te be peynefull or forwful to hym as to another comune man that hath only the kynde of man: and therfore haue they non compaſſioun of the peynes that he ſuffrede / ſuppoſynge that for alſo moche as he was god there my3t no thing be a3enſt his wille or dere hym. But therfore here a3enſt forto haue trewe ymaginacioun and ynward compaſſioun of the peynes and the paſſioun of oure lorde Jeſu / verrey god and man / we ſchal vnder-ſtande that as his wille was to ſuffre the hardeſt deth and moſt forwful peynes for the redempcioun of mankynde / ſo by the ſelf wille he ſuſpendet in all his paſſioun the vſe of the my3t of the godhede fro the infirmyte of the manhede: no more takynge of that my3t for the tyme than hath another tendre and delicate man / only after the kynde of man. Wherfore thou ſchalt ymagyne and ynwardely thinke of hym in his paſſioun as of a faire 3onge man of the age of xxxiij 3ere / that were the faireſte / the wiſeſte / and the moſte ri3twyſſe in his leuinge: and mooſt goodly and innocent that euere was or my3t be in this world: ſo

falſely accuſed / ſo enviouſly purſewed / ſo wrongfully demede / and ſo deſpitouſly ſlayne / as the proceſſe of this paſſioun afterward telleth / and all for thy loue. Alſo vnderſtonde / as clerkes ſeyne and reſoun techith / that in his bodily kynde of man he was of the clenneſt complexioun that euere was man or myȝte be: wherfore hauynge this in mynde he was the more tendre in the body / and ſo foloweth that the peynes in the body were the more ſore and bittre and the harder to ſuffre. Than ſethen he toke no ſocour of the godhede / but onely ſuffrede after the kynde of the manhede / the leſte peyne that he hadde was more peyneful to hym than it myȝte be to eny other man. Wherfore hauinge this in mynde / firſte to ſterynge of the more compaſſioun: ferthermore / after the proceſſe of Bonauenture / who ſo deſireth with the apoſtle poule to be ioyeful in the croſſe of oure lord Jeſu criſt and in his bliſſed paſſioun / he moſte with beſy meditacioun abide there ynne. For the grete myſteries and all the proceſſe therof / ȝif they were inwardely conſiderede with all the ynwarde mynde and byholdynge of mannis ſoule / as I fully trowe / they ſchulde brynge that byholder in to a newe ſtate of grace: for to hym that wolde ſerche the paſſioun of oure lorde with all his herte and all his ynward affeccioun there ſchulde come meny deuoute felynges and ſterynges that he neuere ſuppoſed byfore. Of the whiche he ſchulde fele a newe compaſſioun and a newe loue and haue newe gooſtly confortes / thoruȝ the whiche he ſchulde perceyue hym ſelf turnede / as it were / in to a newe aſtate of ſoule: in the whiche aſtate thoo forſaide gooſtly felynges ſchulde ſeme to hym as an erneſt and partye of the bliſſe and ioye to come. And forto gete this aſtate of the ſoule I trowe / as he that is vnkunnynge and blaberinge / that it byhoueth to ſette therto all the ſcharp- ¶ B.

neſſe of mynde / with wakyng eyȝen of herte / putting away and leuynge alle othere cures and beſyneſſe for the tyme / and makynge hym ſelf as preſent in all that byfelle aboute the paſſioun and crucifixioun effectuouſly / beſily / auiſely / and perſeuerantly ⁘ and nouȝt paſſynge liȝtly or with tediouſe heuyneſſe / but with al the herte and gooſtly gladneſſe. Wherfore if thou that redeſt or hereſt this book haſt here byfore beſily taken hede to thoo thinges that hauen ben writen and ſpoken of the bleſſid lyf of oure lord Jeſu criſt in to this tyme / moche more now thou ſchalt gedre alle thy mynde and al the ſtrengthe of thi ſoule to thoo thinges that folowen of his bleſſid paſſioun ⁘ for here ſpecialli is ſchewed his hiȝe charite ⁘ the whiche reſonably ſchulde all holily enflawme and brenne oure hertes in his loue.

℄ Proceſſus paſſionis.

℄ Nota hic premittitur proceſſus paſſionis in generali qui poſtea inſeritur / ſcilicet in fine hore tercie / quia videtur magis conueniens ibidem.

℄ B. N.

℄ Go we than to the proceſſe of his paſſioun / takynge hede and makynge vs in mynde as in preſence to all that folweth. And firſt byholdynge how / after the proceſſe of the goſpel of ſeint John / oure lord Jeſu after that worthy ſoper was done and that noble and fructuouſe ſermoun ended / wherof it is ſpoken in the nexte chapitre biforn / he wente with his diſciples ouer the water of Cedron in to a ȝerde or a gardyn / in to the whiche he was wont ofte ſithes to come with his diſciples ⁘ and there he bad hem abyde and praye. And ferthermore takynge with him his thre ſpecial ſecretaries / that is to ſay / Peter and James and John / and tellynge hem that his herte was heuy and forwful vnto the deth / bad hem there abyde and wake with hym in prayeres. And ſo a litel ferther fro hem / as aboute the ſpace of a ſtones caſt / vppon a litel hulle /

mekely and reuerently knelynge vppon bothe his knees made his prayer to the fader deuoutliche / in manere as it folweth after.

¶ But here abide we a litell while / and take we hede with a deuoute mynde of this wonderfull dede of oure lord Jeſu / ſothely worthy to be had in inward ſorwful compaſſioun: for loo now he prayeth mekely to the fader / and that for hym ſelf: as we reden that he hath ofte byfore prayed / but than for vs as oure aduokett. Wherfore ſkilfully we ſchulde be ſtired to inward compaſſioun and wondre here of the loweſt mekeneſſe / of the moſte perfi3te obediens / and of the vnſpekable charite of god ſchewed to vs: and firſte of this moſte profounde mekeneſſe / conſideringe hym that is verray god / euene with the fader all my3ty and euerelaſtynge / ſo as it were for3etynge hym ſelf as god / and ſo lowely prayenge as another comune man of the peple. Alſo take hede of his moſte perfi3te obedience. For what is that he prayeth? Sothely he prayeth the fader / 3if it be his wille that he be nou3t ſlayn and putte to that hard deth: and 3it with the fader he hath ordeyned to take that deth for man. And ſo he prayeth the fader / and 3it he is nou3t herde after his wille / that is to ſeie after oon manere of wil that was in hym. For there was in hym thre manere of willes: that is to ſay / firſt the wille of the fleſche and the ſenſualite / and that grucched and dredde and wolde nou3t gladly ſuffre deth: alſo the wille of reſoun / and that was obeiſſaunt and aſſentaunt / as the prophete yſaie of hym ſeith: He was offred vppon the cros to the fader / for ſo was his wille: and the thridde was the wille of the godhede / the whiche 3af the ſentence of his paſſioun and bad in all manere to be done. Wherfore / in alſo myche as he was verray man / he dredde as man aftir the firſte wille / and

¶ Nota profundiſſimam humilitatem.

¶ Nota 2° perfectiſſimam obedienciam.

¶ Nota triplicem voluntatem in Chriſto.

¶ Oblatus eſt quia ipſe voluit.

was than in greet angwiſche. And therfore inwardly haue compaſſioun of hym / in alſo mochel as thou may / with all thyn herte. For loo / the fader wille vtterly that he be ſlayne and dede: and nou3t withſtondynge that he is his owne dere loued ſone / 3it he ſpareth hym nou3t / but 3eueth hym to the deth for vs alle. And oure lord Jeſu takith mekeliche that obedience and fulfilleth after in dede / as the proceſſe of his paſſioun witneſſith fully. In the thridde poynt byholde the vnſpekable charite of the fader and the ſone ſchewed to vs / that oweth worthely to be had in inward compaſſioun and hie wonder and wor-ſchippe: for only for oure ſaluacioun this harde deth is bidden of the fader and taken of the ſone.

℔ Proprio filio ſuo non pe-percit, ſed pro nobis omnibus tradidit illum.

℔ Nota tercio indicibilem caritatem patris et filii.

℔ Of the prayer of oure lorde Jeſu / ſwetyng blood. Byholde now how he prayeth / longe tyme knelinge vppon the grounde he ſpeketh to the fader and ſeith in thiſe manere wordes: My dere fader / all my3ty and fulle of pitee and of mercy / I beſeche the that thow here my prayer and deſpiſe nou3t my bede: byhalde to me and here me: for I am made ſory in myn exerciſe of vertue / ſchewynge to myn enemyes pacience and charite and thay nou3t amende it. And ſo my ſpirit is in angwiſche within me / and myn herte greuouſly deſtourblede: wher-fore bowe thin ere to me and take hede to the voys of my bede. It likede the / fader / to ſende me in to the worlde forto make aſeeth for the wrong that was done of man to 3ow: and anone at 3our wille and biddinge I was redy and ſeide / Lo I go. And ſo thy ſoothfaſtneſſe and thy hele I haue declared and ſchewed: and I / euere pouere and in dyuers trauailles fro my 3outhe / doynge thy wille and all that thou haſt boden me / am now redy to fulfille vtterly tho thinges that bene 3it to be done and full ended. Thow ſeeſt / fader / the malice that myn enemyes hauen

℔ Nota orationem domini Jeſu.

℔ Pſalmus Exaudi deus ora-tionem meam.

℔ Veri-tatem tuam et ſalutem tuam dixi.

conſpired aȝenſt me / and how I haue euere done tho thinges that bene pleſaunt to the / and done good and beneſetes to hem that haten me: and thay aȝenward haue rewarded me euel for good / and hate for my loue: and ſo they haue corrupte my diſciple and made hym here ledere to deſtroye me / and hauen ſolde me and ſette my priſe on thritty penyes. Gode fader / I beſeche the that thou doo away fro me this cuppe of ſorwe and of bitter paſſioun that is ordeyned to me to drynke: and elles / be thy wille fulfilled. But / my dere fader / riſe vp into my helpe and haſte the to ſocoure me at my nede. For be it ſo / fader / that thay knowe me nouȝt thi ſothfaſt ſone: neuertheles ſithen I haue lad amonges hem a riȝtwis and ynnocent lyf / and alſo done to hem many goode dedes / thay ſchulde nouȝt be ſo cruel and ſo malicious aȝenſt me. Haue in mynde / good fader / how I haue ſtonden in thy ſiȝt forto ſpeke euere the goode for ham / and to turne away thyn indignacioun fro ham. But now loo / they ȝilden euel for good / and hauen ordeyned the vileſt dethe for me: wherfore / thou lorde that ſeeſt all thing / riſe in to my helpe and leue me nouȝt: for greet tribulacioun is now nygh / and there is none that wille and may helpe / but thou allone.

℄ Tranſſer calicem iſtum a me.

℄ Recordare.

℄ And after this prayer oure lorde Jeſu tornede aȝeyn to his diſciples / and woke ham / and comforted ham ȝit to praye. And eſt the ſecounde tyme / and the thridde tyme turnede aȝeyne to his prayere in diuerſe places a litel fro other / as in the ſpace of a ſtones caſt liȝtly with oute grete ſtrengthe: and contenued the forſaide prayer to the fader / addynge to and ſaienge: My fader riȝtwis / if it ſo be that thou haſt ordeynede and wilt in all manere that I ſuffre the deth vppon the croſſe / thy wille be fulfilled. But I recomende to the / fader / my ſwete moder

and my diſciples / the whiche I haue ikepte in to this tyme all the while I haue be dwellynge with ham. And with this prayer that preciouſe and holyeſte blood of his bliſſed body / brekynge oute in manere of a ſwete / droppede doun vnto the erthe habundauntly in that grete agonye and harde bataille.

℄ Sothely here is grete mater of ſorwe and compaſſioun / that ou3t to ſtere the hardeſt herte that is in this world to haue ynward compaſſioun of that grete and ſouerayne angwiſſhe that oure lorde Jeſu ſuffrede in that tyme and for oure ſake: for by the godhede he ſawe the hardeſt and ſouerayn paynes that were to come in his body: and therfore after the manhode his tendre body for fere and anguyſſh brak out violently of blode.

℄ B. Nota contra inpacientiam noſtram.

℄ Take hede alſo here that is ſpecially to be noted a3enſt oure inpacience: how oure lord Jeſu prayeth thre tymes or he haue anſwere fro the fader. But than at the thridde tyme / whan oure lorde Jeſu was in ſo grete angwiſſhe of ſpirite / as it is ſeide / loo the prince of goddes aungelles / Michael by name / ſtondynge by hym comforted hym and ſeide: Haile / my lorde Jeſu / 3oure deuoute prayer and 3oure blody ſwote I haue offred and ſchewed to 3oure fader of heuene in ſi3t of all his bleſſid courte: and we alle fallynge doun byfore hym / haue byſou3t hym to putte away fro 3ow this bitter drynk of 3oure paſſioun. But the fader anſwerde and ſeide: My dere loued ſone knoweth wel that the redempcioun of mankynde / the whiche we deſiren ſo of oure hi3e charite / may not be fulfilled and done ſo conueniently and reſonably with outen ſchedinge of his blood: wherfore if he wole the hele of ſoules / it byhoueth hym to die for ham. And therfore / my lorde / what deme 3e now in this mater? Oure lorde Jeſu anſwered than to the aungel:

℄ Nota confortacionem angeli.

I will in all manere the hele and ſaluacioun of ſoules: and therfore I cheſe rather to ſuffre the deth / wherthorw the ſoules that the fader hath made vnto his likneſſe mowen be ſaued / than I wolde nouȝt die and the ſoules be nouȝt aȝeyn bouȝt: wherfor my faderis wille be fulfilled. And than ſaide the aungel to hym: Beth now of good comfort / my lord / and worcheth manfully: for it is ſemely to hym that is in hiȝe degre to do grete thinges and worthy / and to hym that is a manful man to ſuffre hard thinges: for tho thinges that ben harde and payneful ſchal ſone paſſe / and thoo thinges that ben ioyful and gloriouſe ſchal come after. The fader ſeith that he is and ſchal be euer with ȝow: and that he ſchal kepe ȝoure dere moder and ȝour diſciples at ȝour wille / and ſchal ȝeue hem ſafe aȝeyne vnto ȝow. And ſoo the good meke lorde toke benignly this manere of comfort and that of his creature / takynge hede or conſideringe hym ſelf after the kynde of man / laſſe in worthyneſſe than aungels for the tyme of the dedly lyf in this world: and ſo he was forwful as man / and ſo he was comforted of the aungelles wordes as man. And ſo he toke his leue of hym / prayeng hym to recomende hym to the fader and all the court of heuene. And than at this thridde tyme he roſe vp fro his prayer / all the body blody: whom thou myȝt byholde with ynward compaſſioun how he wypeth his body / or elles perauenture waſſheth hym priueliche in the ryuer: and ſo greetly peyned in his body / and that is reuerently to be had in mynde and in forwful compaſſioun: for with oute grete bitterneſſe of forwe this myȝt nouȝt byfalle to hym. And neuertheles doctoures and wiſe clerkes ſeien that oure lorde Jeſu prayed in that manere the fader nouȝt only for drede of his paſſioun / but alſo for his grete pitee and mercy that he hadde of his firſte peple the Jewes / forw-

¶ Nota verba angeli.

¶ Minoratus ab angelis.

¶ Nota de oratione Jeſu.

ynge that thei ſchulde be loſt by occaſioun of his deth: for they ſchulde not haue ſlayne hym / namely ſithe he was of hir kynde / and was alſo conteyned and writen in her lawe as criſt to come: and therwith ſchewed hem ſo many grete benefetes. Wherfore he prayed the fader to this entent thus: My fader / if it may be with the hele and the ſauacioun of Jewes that the multitude of other folk be turned to byleue / I forſake the paſſioun and the deth: but if it be nedful that the Jewes be blendid in hir malice ſo that other folk mowe haue ſiȝt in trewe byleue / nouȝt my wille but thyne be done and fulfilled. That is to ſaie after the firſte manere of wille in hym / as it is iſeide bifore. After this he cam to his diſciples and ſaide to hem: Now ſlepeth and reſteth: for they hadde iſlepte a litel bifore there. Sothely he / as a good herde / was ful wakkerly and beſy vppon the kepynge of that litell flok / his byloued diſciples.

℄ Of the takyng of oure lorde Jeſu.

℄ O trewe loue / ſothely he loued hem in to the vttreſt that in ſo grete anguyſſhe and ſo bittre agonye was ſo beſy to procure hir hele and her reſte. Than ſawh oure lord after his aduerſaries comynge with torches and armes / and ȝit he wolde not wake and raiſe his diſciples til thai come nyh ham / and than he ſeide to hem: It ſufficeth now that ȝe haue ſlepte ynowe. Loo / he that ſchal betraye me is nyh at hande. And therwith come that wicked Judas / the falſe traytour / the worſte chapman that euere was / byfore hem all and boldely keſſid that innocent lambe / his lord Jeſu. For as it is writen / the maner of cuſtume that our lord vſede of his grete benignite was what tyme his diſciples were ſent forth / when they come aȝeyn forto reſceyue hem in louely cuſſe. And therfore that traitour went bifore and kuſſede hym:

as who ſeith : I am nou3t come with thiſe armed men / but in manere as here bifore I was wont at myn a3en comynge / I kuſſe the and ſaie / haile maiſtre ! Oo verray traytour ! Take now good hede to oure lorde Jeſu / how paciently and benignely he reſceyuede that falſe feyned clippynge and traitoures cuſſe of that vnſely diſciple / whos feete he weſche a litel byfore of his ſoueraigne mekeneſſe / and fedde hym with that precioufe mete of his owne precious body thoru3 his vnſpekable charite. And alſo byholde how paciently he ſuffred hym ſelf to be taken / bownden / ſmy3ten / and wodely lad forth as thogh he were a theof or a wicked doer / and in all manere vnmy3ty to helpe hym ſelf. And alſo take hede how he hath ynward ſorwe and compaſſioun of his diſciples fleynge fro hym and errynge : and alſo thou maiſt ſe here grete ſorwe of hem / how as a3enſt hir wille / by freelte of mannis drede / thay gone fro hym / makynge greet mornynge and with hi3e ſighynges as faderles children / nou3t wetynge what to done : and 3it was hir ſorwe moche more / ſeynge hir maiſter and lorde ſo vileynſly ferde with / and the helle houndes drawyng hym as a beſte to ſacrifice / and hym as a meke lombe with oute reſiſtence folowynge.

℔ Aue Raby.

℔ Now ferthermore byholde how he is ladde of thoo vileſt wrecches fro that ryuer vpward toward the citee of Jeruſalem : and that haſtely and with grete pyne / hauynge his hondes bounden behynde hym as a theef / gird aboue his cote / but nou3t curiouſliche / and his mantel drawen fro hym / and bare heued / and ſtoupynge for the grete haſte and trauaille that they made hym forto haue. And when he was bro3t byfore the princes of preoſtes and the ſcribes and the aldermen that were than gadrede abidynge his comynge / glad were they than : examyn-

ynge hym and appoſynge ſotelly in meny queſtiouns / and procuringe falſe witneſſe aȝenſt hym / and ſpittynge on his holi face / and hidynge his eiȝen / thay buffetede hym / ſkornyng and ſaienge: Prophecie now and telle vs who ſmote the laſte. And ſo in meny maneres they vexede hym and tormentede hym: and he in alle ſchewydde hiȝe pacience: wherfore here we owe to haue inward compaſſioun of alle that he ſuffrede ſo for vs. At the laſte the grete maiſtres went her way / puttinge hym into a manere of priſoun there vndir a lofte: and there thay bounden hym to a ſtoon piler / as men ſeien that haue ſene it. And alſo there they lafte with hym ſom armed men to kepe hym for more ſikerneſſe: the whiche all that nyȝt vexed hym in ſkornynges and ſchrewed wordes / abreydinge hym and reprovinge in this manere wordes / as we mowe reſonably ſuppoſe: Wendeſt thou forto haue ben ſtronger / bettre / and wiſer than oure princes and maiſtres of the lawe? What vnwitt and folie was that in thee to reprehende hem. Thow ſchuldeſt nouȝt haue bene ſo hardy ones to haue oponed thy mouthe aȝenſt hem. But now ſcheweth thyn lewed witte: for now thou ſtandeſt / as it byſemeth / to thy comperes / ſuche as thou art. With outen dowte thou art worthy the deth / and therfore thou ſchalt haue it. And ſo all that nyȝt now one and now another by wordes and dedes ſkorned hym and reproued hym. Take hede alſo on that other ſide of oure lorde / as ſchameſaſt / paciently in ſilence / haldynge his pees to alle that thay putte vppon hym / caſtyng doun toward the erthe his chere as thouȝ he were gilty and taken in blame: and here haue ynward compaſſioun. A lorde Jeſu / into whos handes art thou now comen! How mykel is thy pacience! Sothely this is the houre and the power of derkneſſe. And ſo ſtood he bounden vnto that piler til the morwe.

¶ In the mene tyme John / that hadde folwede oure lord / went to oure lady and Magdeleyn and other of hir felawes that were that tyme gadered in Magdeleyns hous where he had made the ſoper byfore / and tolde hem all that was byfalle of oure lord and his diſciples: and than was there vnſpekable ſorwe / crienge / and wepynge. Take now entent to hem and haue compaſſioun of hem: for they ben in the gretteſt diſeſe and hiȝeſt ſorwe for here lorde: for they ſee now wel and fully trowen that he ſchal be dede. At the laſte oure lady drowe here by hir ſelf and turned hir to the praier / and ſaide: Moſt worſchipful fader / moſt pitouſe fader / and moſt merciable fader / I recomende to ȝow ȝoure owne and myn dereſte loued ſone. Gode fader / beth not to hym cruel / ſethen ȝe ben to alle othere benigne. Fader euerlaſtynge / whether my dere ſone ſchal be dede? Sothely he dede neuere euil. But riȝtwis fader / if ȝe wil the redempcioun of mankynde / I byſeche ȝow / if it may be / that it be fulfilled by another manere / and that my ſone be nouȝt dede if it be ȝour wille: for alle thing is poſſible to ȝow. He helpeth nouȝt hym ſelf by cauſe of ȝour obedience and reuerence / but hath in manere forſake hym ſelf and made hym as feble and vnmyȝty amonges his enemyes. Wherfore / merciful fader / helpe ȝe hym and delyuere ȝe hym fro her handes and ȝeue hym me aȝeyne. By ſuche manere wordes prayed oure lady for hir ſone / with all her myȝt of ſoule and in grete ſorwe: and therfore haue here pitee of hire / whom thou ſeeſt in ſo grete afflicciouN.

℄ Ca^m. xlj^m.

℄ Of the bryngeng of oure lord Jeſu bifore pilate at prime.

THe friday / erly on the morwe / the princes and ſoueraynes of the peple come a3en to the forſaide place where they hadde lefte oure lorde Jeſu / and made his handes be bounde byhynde hym / and ſaiden thus to hym: Come now with vs: come now / theef / to thy dome: for this day thy wicked dedes ſchal haue an ende / and now ſchal be knowe thy wiſdom. And ſo they ladden hym to Pilat / the Juſtice: and he folwed hem as an innocent lambe.

℄ And whan his moder and John and other wommen of her cumpanye / that wente out erly to here and ſee of hym / metten with hym at a croſſe way / and ſeien hym with ſo grete a multitude of peple / lad as a theef and ſo foule and deſpitouſly ferde with / with how grete ſorwe they were than fulfilled it my3t nou3t be ſpoken. And ſo in that metynge to gidre of oure lorde Jeſu and hem and ſi3t of othere there was grete ſorwe on bothe partyes: for oure lord alſo hadde grete ſorwful compaſſioun of his moder and tho othere with hire / and namely of his moder that he knewe in ſo grete ſorwe for hym as thou3 the ſoule ſchulde be departed fro the body. Wherfore alſo we owen in alle thiſe to haue grete compaſſioun.

℄ Than / as it is ſaide / oure lord was ladde to pylate: and they folwede aferre / for they my3t not come nyh for peple. He was there accuſed of meny thinges / the whiche thay my3t nou3t proue: and therfore pilate ſent hym to herode / as the goſpell of luke telleth. And for alſo moche as herode my3t neuere haue worde of hym ne myracle done / as he deſirede / he hylde hym as a foole: wherfore as in ſkorne he lete clothe him in whi3te

and ſent hym aȝeyn to pilate. And ſo thou myȝt ſee that oure lorde nouȝt only is holden as a theef and a wicked doer / but alſo as a fole. Thus / as ſeynt gregory ſeith / done holy prechoures / folwynge oure lord Jeſu / whan they ſeen the hereres only deſire and loke after curiouſte / and profiten nouȝt in amendement of euel lyuynge: thai cheſen rather in ſcilence to be holde as foles than to ſchewe hem ſelf in prechynges with outen frute of foules. ¶ N.

¶ Byholde now ferthermore the grete pacience of oure lord in all that is done to hym: for they leden hym thoruȝ the citee toward and froward as a fole / hangynge doun his heued in ſchameful manere and paciently hering reproues / ſkornynges / crienges / and ſuffringe meny deſpites / as perauntre in caſtynge of ſtones at hym and of fenne and vnclenneſſe vppon hym. And alſo byholde his moder and his othere frendes with vnſpekable ſorwe aferre after folowynge. ¶ B.

¶ When he was than aȝeyn ibrouȝt to pilate / and thoo curſed houndes beſily and ſtifly ſtoden in hir falſe accuſaciouns / pilate / knowynge hir envie / wolde haue delyuered hym / and ſaide: I fynde no cauſe of deth in this man: wherfore I ſchal vndernyme hym and chaſtice hym and amende hym. O pilat / pilat! wolt thou reprehende and chaſtice thy lorde god? Thou woſt not what thou doeſt: for he neuere diſſeruede betynge ne deth: but thou ſchuldeſt doo bettre and more riȝtwiſly if thou woldeſt chaſtice and amende thy ſelf at his wille. And than at the biddinge of Pylat that he ſchulde be ſcourged and beten oure lord was deſpoylede / bounden to a piler / and harde and ſoore ſkourged. And ſo ſtant he naked byfore hem alle / that faireſt ȝong man of alle children that euere were borne / takyng paciently of tho fouleſt wrecches the hardeſte and moſte byttre ſtrokes of ſcorges. And ſo is

that moſte innocent / faireſt / and clenneſt fleſch / flour of all mankinde / alto rente and fulle of woundes / rennynge out on alle ſides that precious kynges blood / and ſo longe beten and ſcourged with wounde vppon wounde and briſour vppon briſour til bothe the lokeres and the ſmyȝters were wery: and than was he beden to be vnbounde. Sothely the piler that he was bounde to ȝit ſcheweth the ſteppes of his blood / as it is contened in ſtories.

℄ Take now here good hede by inward meditacioun of alle his paynes abidyngly: and but thou fynde thyn herte melte in to ſorwful compaſſioun ſuppoſe fully and halde that thou haſte to harde a ſtonye herte. Than was fulfilled in dede that the prophete yſai ſaide of hym longe tyme bifore: We ſe hym in that tyme / and there was no ſemelyneſſe nor beaute in hym. And we helde hym as foule as a leprouſe man / that were ſmyten doun and made lowe of god: wherfore we ſette no reward of hym. O lord Jeſu / who was he ſo foole hardy that durſte deſpoille the? But who were they moche more hardy that durſte bynde the? But ȝit who were they alther-worſt and mooſt foole hardy that dorſte ſo bitterly bete the and ſkourge the? But ſothely thou ſonne of riȝtwiſneſſe at that tyme withdroweſt thy bemes of liȝt / and therfore all was in derkeneſſe / and in the nyȝt of wickedneſſe. Alle thyne enemyes ben more myȝty than thow / and that made thy loue and oure malice. Curſede be that malice and wickedneſſe of ſynne wherfore thou were ſo tormented and peyned.

℄ Vidimus eum et non erat aſpectus, etc.

℄ After he was vnbounden fro that piler thay ladde hym ſo beten and nakede aboute the houſe / ſekynge after his clothes that were caſten in dyuers places of hem that deſpoylede hym. And here haue compaſſioun of hym in

ſo grete colde quakinge and tremblynge / for as the goſpel witneſſith / it was than harde colde. And whan he wolde haue done on his clothes / ſomme of thoo moſt wickede withſtoden / and comen to pilate and ſaide: Lord / he thus made hym ſelf a kyng of Jewes: wherfore late vs clothe hym and crowne hym as a kyng. And than they toke an olde ſilken mantel of reede and caſte vppon hym: and made a gerland of ſcharpe thornes and thruſte vppon his heued: and putten in his hande a rede as for a ceptre. And all he paciently ſuffreth: and after when thay knelede and ſaluede hym in ſcorne / ſayenge: Haile / kyng of Jewes! he helde his pees and ſpake nouȝt. Now byholde hym with ſorwe of herte / namely when thay ſmyȝten hym greuouſly ofte tymes vppon the heuede / fulle of ſcharpe thornes / the whiche perſid grevouſly in to the brayne panne and made it all full of blood: and ſo they ſkorned hym as though he wolde haue regnede but that he myȝte nouȝt: but all he ſuffrede as her ſeruaunt or knaue. O wrecches / how dredeful ſchal that hede appere at the laſte to ȝow / the whiche ȝe ſmyȝten now ſo boldely! And ȝit this ſufficeth nouȝt to hir malice: but to more reproof and ſkorne of hym they gadrede all hir wicked companyes: firſt / to wondre vppon hym in the hous: and after / thai brouȝt hym out byfore pilat and all the peple in that manere illuded with the corowne of thornes and that olde purpur veſtiment. See now / for goddes loue / how he ſtant in that manere / hangynge the face downe toward the erthe / bifore alle that grete multitude crienge and aſkynge of pilat: Crucifie / crucifie hym! and ſcornynge hym that he wolde make hym wiſer than the princes and the phariſees and the doctours of the lawe / and how his wiſdom was turned in to ſo greet folye / as it ſchewede in that tyme. And ſo nouȝt only he ſuffrede grete peynes

and ſorwe in his body with ynneforth / but alſo meny and foule obreydynges and reproues with outeforth.

℄ Cam. xlijm. ℄ How oure lord Jeſu was dampned to the deth of the cros aboute terce of the day.

℄ B. N. AFter that oure lorde Jeſu was longe tyme ſo tur⸗mentid and illuded / as it is ſaide ⁊ and the princes of the Jewes with grete inſtaunce con⸗tynuelly aſkeden and maden all the multitude with hem to crie and aſke that he ſchulde be crucified : at the laſte the wrecched Juſtice Pilate / dredynge more to offende hem than to condampne the innocent / wronge⸗weſly ȝaf the ſentence vppon hym at her wille / and ſo dampnede hym to be honged on the croys. And thanne were the princes and the phariſeies and the aldermen ioyful and gladde that they hadde thaire entente fulfilled. Thay haue noȝt in mynde the grete benefices and the wonderful dedes that he hath ſchewed hem: and alſo they be nouȝt meved to pitee for his innocence ⁊ and that is more cruelte in hem / they be nouȝt ſlaked ne withdrawen fro her malice by the grete deſpites and peynes that they haue ſene and done to hym byfore / but lawhen and maken ioye and ſcornen hym / that is verray god and may dampne hem to euerlaſting deth. And ſo they now beſien hem in alle that they may to brynge hym haſtely to his deth. Wherfore he is ladde in aȝeyne into the houſe where he was bifore ſcourged and illuded ⁊ and there was drawe fro hym that olde purpre mantel ⁊ and ſo he all naked was beden to clothe hym ſelf aȝeyne.

℄ Now with ynward compaſſioun byholde hym here in manere as I ſaide bifore / only after the manhode / ſo paſſyng a faire and ȝong man / moſt innocent and moſt louely / in that manere alto rente and woundede / and all

blody / nakede / with a manere of ſchameſaſtneſſe geder= ynge his clothes in diuerſe places of that houſe as they were diſcatered by tho harlottes / doyng hem on in honeſt manere byfore hem that euere lowhen hym to ſkorne / as thou3 he were the moſte wrecche of alle othere / forſaken of god and with oute all manere ſocour or helpe. Wher= fore now take hede diligently to hym and haue wonder of that grete profunde mekeneſſe of hym / and in alſo moche as thou may conforme the to folwe hym by pacience and mekeneſſe and ſuffrynge of wronges for his loue: and goo forth with hym / and byholde how after he hath done on his clothes they leden hym forth in grete haſte / and leide vppon hym that worſchipful tree of the croſſe / that was ful heuy and ful long / that is to ſay / as it is writen in ſtories / xv feet of lengthe: the whiche he as a meke and moſt pacient lambe taketh vppon his ſchuldres and bereth forth. And ſo was he ladde forth with his two felawes / that were theues and dampnede to the ſelf deeth: and this is his felawſchippe at this tyme. O gode lord Jeſu / what ſchame do thay to 3ow / thay that ſchulde be 3oure frendes / they maken 3ow felawe to theues. 3e and 3it they do worſe for they maken 3ow to beren 3oure croſſe / that is not writen ne rad of hem. Wherfore nou3t only / as the prophete yſaie ſaith / 3e ben putte with wicked doers and theues / but alſo with worſe than theues: ſothely lorde thi pacience may nou3t be ſpoken.

℄ Nota de paciencia imitanda.

℄ Cum iniquis de= putatus eſt.

℄ Ferthermore as to the proceſſe: ſeinge his dere moder that ſche my3t nou3t folwe hym nyh for the grete multitude of peple aboute hym / ſche toke another way more ſchort in haſte with John and othere of here felaw= ſchippe / ſo that ſche my3te mete with him bifore other by that waie: and when ſche mette with hym with oute the 3ates of the citee / there as two waies metten to

gider and ſawe hym charged and ouerleide with ſo grete a tree of the croſſe / the whiche ſche ſawh not bifore / ſche was all oute of hir ſelf and half dede for ſorwe / ſo that neither ſche myȝt ſpeke to hym one worde nor he to hir by cauſe of the grete haſte of hem that ladden hym to the Jewes. And a litel after oure lorde tornede hym to the wommen that folwede hym wepynge / and ſaide to hem: ȝe douȝtres of Jeruſalem / wepeth nouȝt on me / but on ȝoure ſelf: and ſo forth after the goſpel. And in theſe two places were after made chirches in mynde of theſe thinges / as they ſayn that haue ſene hem. Ferthermore by cauſe that the mount of caluarie / where he was crucified / was a grete ſpace fro the ȝate of the citee / and he was after ſo ouercome with trauel and wery that he myȝte no lenger bere that heuy croſſe / he leide it doun: but the curſed tormentoures and thay ful of malice dredynge forto deferre his deth / leſte that pilate wolde haue cleped aȝen his ſentence and dome / for he ſchewed bifore a wille to haue delyuered hym / they made another man that was cleped Symond to bere the croſſe with hym: and ladden hym ſo deſcharged of the croſſe / but than bounden thai his hondes byhynde him as a theef / to that place of his Jewes the mount of Caluarie.

℄ Filie Jeruſalem nolite flere ſuper me.

℄ Now if thou take good hede to all that hath be done to oure lorde Jeſu / and all that he hath ſuffrede at matyne tyme and pryme and terce vnto this tyme / ſchal it nouȝt be ſene to the as mater of grete compaſſioun of his grete paſſioun and ſorwe? Sothely / I trowe / ȝis.

℄ Nota hic ponitur contemplacio in generali paſſionis Chriſti quam ponit B. in principio tractatus de paſſione que tamen videtur conuenientior hic.

℄ And namely if thou wilt in thy mynde now make a recapitulacioun / and reherſe in general that he hath

ſuffred and that hath be done to hym into this tyme. For what is it to thenke that oure lorde Jeſu / verray god / bleſſid aboue alle thinges / fro the houre that he was taken in the ny3t vnto this tyme of his crucifienge was in continuel bataille / in grete reproues / deſpites and ſorwes / illuſiouns and tormentis: for there was 3euen hym no reſte / but euere trauaile in peynes and ſorwe. And if thou wolde knowe in what conflicte and bataile he was / byholde and ſee. Firſt / oon diſpitiouſly leieth hond vppon hym and taketh hym: another is redy and hard byndeth hym: another / crienge / putteth vppon hym blaſpheme: another ſpitteth in his face: another ſotelly aſketh of hym meny queſtiouns in deſceyte forto accuſe hym: another is beſy to brynge falſe witneſſe a3enſt hym: another draweth hym forth bifore the Juſtice: another ſtifly accuſeth hym: another buffeteth hym: another hydeth his ei3en: another ſkorneth hym: another after deſpoilleth him: another byndeth hym harde to the piler: another with ſcharpe ſkorges ſore beteth hym: another vnbyndeth hym: another caſteth on hym that olde ſilken mantel: another ſetteth a ſcharpe crowne of thornes vppon his heued: another putteth into his hande a reede: another takith it woodly fro hym / and ſmyteth his ſore heued ful of thornes: another in ſkorne kneleth byfore hym: and ſo forth / now one and now another / and dyuerſe and menye with all hir wittes and my3te beſien hem to turment hym in the worſte manere. Thay leden hym as a theef now to the biſſhop Anne and now to Cayphas: now to Pilat and now to herode: now hiderward and now thiderward: now ynne and now oute. Oo my lord god / what is all this! Loo thenke 3e nou3t here a full harde and contynuel bitter bataille? 3it abide a litel while and thou ſchalt ſee harder. Thay ſtonde ſtiffely a3enſt hym alle one: the princes and

℄ Hora matutinali.

the phariſees and the ſcribes / with thowſandes of the peple / crienge alle with one voys that he be crucified: and at the laſte the Juſtice pilate ȝaf the dome that he be crucifiede: and anone that heuy croſſe was laide on his ſchuldres that were alto rent and broken with woundes of his ſcourgynge. Now ferthermore byholde thy lorde Jeſu ſo goynge forth with his croſſe on his bakke: and how than rennen oute of the citee at alle ȝates bothe citeȝeynes and ſtraungers of alle degrees / nouȝt only gentiles bot alſo the fouleſt rybaudes and wyne drynkers: nouȝt to haue compaſſioun of hym / but to wonder vppon hym and ſkorne hym. There is none that wil knowe hym by pitous affeccioun / but rather with fenne and other vnclenneſſe alle thay deſpiſen and reprouen hym. And ſo / as the prophete ſeith / is he now as in a parable in alle her mouthes: And tho that ſitten in the ȝates as Juges ſpeken aȝenſt hym: and thoo that drunken the wyne in her luſte maden her ſonges of hym. Thus was he drawen and haſted by grete violence / with oute reſte / til he came to that foule ſtinkyng place of Caluerie / where was ſette the ende and the reſte of his harde bataille that we ſpeken of. But what manere reſte is that wherof we now ſchal trete? Sothely that harde tree and deth ſcharper than the bataile. Loo what reſte / certeyne the bedde of ſorwe. Thus myȝt thou ſee in general contemplacioun how harde a batayle thy lord hath ſuffred into this ſexte hour / wherof now we ſchal trete / folowynge the proceſſe of his bliſſed paſſioun.

℣ Factus ſum illis in parabolam. Aduerſum me loquebantur qui ſedebant in porta.

¶ Of the crucifieng of oure lorde Jeſu at the ſexte hour. ¶ Ca^m. xliij^m.

NOw ferthermore myȝt thou ſee whan our lorde Jeſu was comen to that ſtinkynge hulle of Caluerie how wickedly thoo curſed werkmen bygonne to worche on alle ſides that cruel werk. Take hede now diligently with all thyn hert alle thoo thinges that be now to come and make the there preſente in thy mynde / byholdynge all that ſchal be done aȝenſt thy lord Jeſu and that be ſpoken or done of hym: and ſo with the ynner yȝe of thy ſoule byholde ſom ſettinge and ficchinge the croſſe faſt into the erthe / ſomme makynge redy the nayles and the hameres to dryue hem with: other makinge redy ladders / and ſettynge vp and ordeynynge othere inſtrumentis that hem thouȝt nedefulle: and othere faſte aboute to ſpoyle hym and drawe of his clothes. And ſo is he now the thridde tyme ſpoyled and ſtondeth naked in ſiȝt of all that peple / and ſo be now renewed the thridde tyme the broſures of the woundes in his ſcourgynge by the cleuynge of his clothes to his fleſche. Now alſo firſt his moder ſeeth how he is ſo taken and ordeyned to the deth: wherfore ſche ſorwful out of meſure and hauynge ſchame to ſee hym ſo ſtandynge al nakede / for they lefte hym nouȝt ſo moche as his priue clothes / ſche wente in haſte to her dere ſone and clipped hym and girt hym aboute the lendes with the keuerchief of her heued. A lorde / in what ſorwe is her ſoule now! Sothely I trowe that ſche myȝt nouȝt ſpeke a worde to hym for ſorwe / but ſche myȝte doo no more to hym nor helpe hym: for if ſche myȝte with outen dowte ſche wolde. Than was hir ſone anone taken oute of her handes in wode manere / and ladde to the foote of the croſſe.

℄ Now take hede diligently to the manere of crucifixioun. There ben ſette vppe tweie ledders / one byhynde and another bifore / at the liſte arme of the croys / vppon the whiche tho wicked myniſtres gone vppe with nayles and hameres: and another ſchort ladder is ſette bifore the croſſe that laſteth vp to the place there his feet ſchulde be nayled. Now take good hede to all that foloweth. Oure lorde than was compelled and biden forto goo vppon that ladder to the croys: and he mekely doth all that thai bidde hym. And when he come vp to the ouermeſt ende of that ſchorte laddre / he torned his bakke toward the croſſe / and ſtraght oute on brede tho kynges armes / and his faireſt handes ȝaf vp to hem that crucifiede hym. And than / liftyng vppe his louely eiȝen to heuene / ſaide to the fader in thiſe manere wordes: Loo / here I am / my dere fader. As thou woldeſt that I ſchulde lowe my ſelf vnto the deth of the croſſe for ſaluacioun of mankynde / and that is pleſynge and acceptable to me: and for hem I offre my ſelf / the whiche thou woldeſt ſchulde be my bretheren. Wherfore alſo / thou fader / take gladly this ſacrifice for hem of me. And now hethen forward be pleſed and wel willed to ham for my loue / and all olde offence and treſpas forȝeue and wipe awaye / and putte aferre all vnclenneſſe of ſynne fro hem: for ſothely I offre now here my ſelf for hem and here hele. And than he that was on the ladder byhynde the croſſe taketh his riȝt hande and nayleth it faſte to the cros: and after he that was on the left ſide draweth with all his myȝt the lefte arme and hande and dryueth therethorw another grete nayle. After thay comen downe and taken away alle the laddres. And ſo hongeth oure lorde onely by thoo two nayles ſmyten thoruȝ his handes / with outen ſuſtenaunce of the body / drawynge dounward pyne-

℄ Nota verba filii ad patrem.

fully thoruȝ the weiȝt therof. Herwith alſo another harlot renneth to and draweth downe his feete with all his myȝte: and another anone dryueth a grete longe nayle thoruȝ bothe his feet ioyned to other.

¶ This is one manere of his crucifienge after the opinioun of ſomme men. Other ther bene that troweth nouȝt that he was crucified on this manere / but that firſt liggynge the croſſe on the grounde thay nayled hym theron: and after / with hym ſo hongynge / thay liften vppe the croſſe and faſteneth it downe in to the erthe. And if it were done in this manere / than myȝt thou ſee how vileynſly they taken hym as a ribaude / and caſte hym doun vppon the croſſe: and than as wode theefes drowen on bothe ſides firſt his handes and after his feet: and ſo nailed hym faſte on the croſſe: and after with all hir myȝt lifte vppe the croſſe / with hym hongynge/ alſo hye as thay myȝt / and than lete hym falle doun in to the morteys. In the whiche falle / as thou myȝt vndirſtonde / all the ſynowes to broken to his ſouereyne peyne. But whether that it be in oo manere or in other / ſothe it is that oure lorde Jeſu was naylede harde vppon the croſſe / hande and foote / and ſo ſtreynede and drawen that / as he hym ſelf ſeith by the prophete Dauid: That they myȝte telle and nombre all his bones. ¶ B. N. ¶ Dinumerauerunt omnia oſſa mea.

¶ Than rennen oute of his bleſſid body ſtremes of that holyeſt blood on all ſides habundantly fro tho grete woundes: and ſo is he conſtreyned and arted that he may nouȝt meue but his heuede. Wherfore hongynge the body only by thoo thre nayles / no doute but that he ſuffrede ſo bittre ſorwes and peynes that there may none herte thynke ne tonge telle. And ȝit more ouer he hongeth bytwene two theefes: of the whiche that oon blaſphemeth and tempteth him to inpacience: and therwith other

blaſphemen and ſkornynge ſeyne: What / this is he that deſtroyeth the temple of god and makith it vppe a3eyne in thre dayes! And othere ſeide: He made another ſaaf / but he may nou3t now ſaue hym ſelf: and many other reproues and ſkornynges thai ſaiden to hym / as the goſpell telleth. And alle theſe reproues / blaſphemes / and deſpites bene done / ſeynge and heryng his moſt forwful moder whos compaſſioun and forwe made here ſone to haue the more bittre peyne: and / on that other half / ſche henge in ſoule with hir ſone vppon the croſſe / and deſired inwardly rather to haue deide that tyme with hym than to haue lyued lenger. And ſo ſtood the moder beſides the croſſe of her ſone / bytwene his croſſe and the theeſes croſſe / and tornede neuere her ei3en fro hym. Sche was fulle of angwiſche / as he was alſo. And ſche prayed to the fader at that tyme with all her herte / ſeienge thus:

℄ Nota orationem matris pro filio.

Fader and God with outen ende / it was pleſynge to 3ow that my ſone ſchulde be crucified / and it is done: it is nou3t now tyme to aſke hym of 3ow a3eyne / but 3e ſee now in what angwiſche is his ſoule. I beſeke 3ow that 3e wil eſe his peynes: god fader / I recomende to 3ow / in all that I may / my dere ſone. And alſo here ſone prayde for hir priuely hym ſelf / ſayenge: My fader / 3e knoweth how my moder is turmentid for me: I ſchulde onely be crucified and nou3t ſche: but loo now ſche hongeth on the croſſe with me. Myne owne crucifienge ſufficeth / for I bere the ſynnes of all the peple: ſche hath nou3t deſeruede eny ſuche thing: wherfore I recomende here to 3ow that 3e make her peynes laſſe. Than was with oure lady John and Maudeleyne / the byloued deſciples / and othere of his frendes / by the croſſe of oure lorde Jeſu: the whiche alle maden greet ſorwe and wepten / and my3t nou3t be conforted in no manere of

℄ Oratio filii pro matre.

here byloued mayſtre / but euere was hir ſorwe renouede with his ſorwe / outher in reproue other in dedes / as it foloweth after.

¶ How oure lorde Jeſu ȝelde vp the ſpirit at None. ¶ Ca^m. xliiij^m.

NOw hangeth our lord Jeſu on the croſſe in grete peyne / and ȝit is he not ydel becauſe of that peyne: but he wrouȝt all waie and ſpak that was prophitable for vs. Wherfore ſo honginge he ſpake ſeuene notable wordes that ben folowynge / writen in the goſpell. The firſte was in the tyme that they crucified hym / whan he prayed for hem / ſayenge thus: Fader / forȝeue hem: for they woot nouȝt what thay done. The whiche word was a word of grete pacience / of grete loue / and of vnſpekable benignyte. The ſecounde was to his moder / ſayenge thus: Womman / loo thy ſone. And alſo to John: Loo thy moder. He cleped her nouȝt at that tyme moder leſte ſche ſchulde thoruȝ feruent tendreneſſe of loue haue ben more ſory. The thridde was to the bleſſid theef / ſeienge: This day thou ſchalt be with me in paradys. Wher ynne his moſte large mercy openly is ſchewed. The ferthe was whan he ſeide: Hely! hely! lama ȝabatany / that is to ſaie / My god! my god! Why haſt thou forſaken me? As thowh he ſaide in this ſentence: My god / fader of heuene / thou haſt ſo moche loued the redempcioun of the worlde that thou haſt ȝeuen me therfore / and as it ſemeth forſaken.

¶ Nota ſeptem verba domini in cruce.

¶ Verbum primum: Pater, ignoſce, etc.

¶ Secundum: Mulier, ecce filius tuus, etc.

¶ Tercium: Hodie mecum eris, etc.

¶ Quartum: Hely, hely, etc.

¶ Lorde Jeſu / what conforte was that forſaide worde to alle thyn enemyes: and what diſconfort to alle thy frendes. Sothely / as it ſemeth / there was neuere worde that oure lord Jeſu ſpak that ȝaf ſo moche boldeneſſe to his enemyes / and ſo moche occaſioun to his frendes to diſpeyre that he was god / as that worde: for they vnderſtood ¶ N.

it that tyme but nakedly after the lettre ſowneth. But oure lord wolde ſchewe in to the laſte ende that as he ſuffred in body fully after the kynde of man / ſo alſo in his ſpekinge after the infirmyte of man that he was ver= ray man / ſuſpendynge for the tyme the vſe of al the my3t of the godhede.

℔ B. N.

℔ Quint= um: Sitio.

℔ The fifte worde was *Scicio* / I am athryſt. The whiche worde alſo was occaſioun to his moder and John and other frendes of grete compaſſioun / and to his wicked enemyes of grete reioyſynge and gladneſſe. For thou3 it ſo be that it may be vnderſtande that worde *ſcicio* / I thurſte / goſtly to that entent that he threſtede a3eyne the hele of ſoules: neuertheleſſe alſo in ſotheneſſe he thurſtede bodely by cauſe of the grete paſſynge out of blood / wher= thoru3 he was al drye withynneforthe and thurſty. And than tho wicked dyueles lymes that euere caſten hou thay my3t moſt noye hym / token eyſel and galle and profrede hym vp to drynke. O the curſed wodeneſſe of hem that beeth euere filled of malice / but in all tyme noyen alſo moche as thay konne or mowen. The ſixte worde was when he ſeide: *Conſummatum eſt* / It is al ended: as thai he ſayde thus: Fader / the obedience that thou haſt 3ouen me I haue perfi3tly and fully done in dede: and 3it I am redy to done what thow biddeſt me: but all that is writen of me is fulfilled: wherfore if it be thy wille clepe me now a3eyne to thee. And than ſaide the fader a3eyne to hym: Come now / my ſwete loued ſone: thou haſt wel done alle thinges / and I wil not that thou be mor tur= mented: therfore come now / and I ſchal clippe the with myn armes and take the into my boſome. And after that tyme bygan oure lorde Jeſu to faille in fi3t in manere of deyenge men / and wex al pale: now ſtekynge the ei3en and now oponynge: and bowed his hede / now in to

℔ Sextum: Conſum= matum eſt.

℔ Nota de modo moriendi.

that oon ſide and now in to that other: faillynge alle the ſtrengthes / and alle the veynes than voyde. And ſo at the laſte he put the ſeuenthe worde with a ſtrong crie and wepynge teres / ſayenge thus: Fader / I comaunde my ſpirite in to thyn handes. And there with he ȝelde the ſpirite / enclynynge his heued vppon his breſt toward the fader / as in manere of thonkynge that he cleped hym to hym and ȝeuynge hym his ſpirite. At this crie than was conuerted Centurio there beynge / and ſaide: Sothely / this man was goddes ſone: by cauſe that he ſawe hym ſo crienge dye: for othere men when they deien mowe not crie: wherfore he byleued in hym. Sothely that crye was ſo grete / as holy men ſeyne / that it was herde in to helle.

¶ Septimum verbum: Pater, in manus tuas commendo ſpiritum meum.

¶ Vere filius dei erat iſte.

¶ O lorde god / in what ſtate was that tyme his moders ſoule when ſche ſawe hym ſo pynefully faille / wepe / and dye? Sothely / I trowe / that for the multitude of angwiſches ſche was all out of hir ſelf and vnfelable made / as half dede / and that now moche more than what tyme ſche mette with hym berynge the croſſe / as it is ſaide. What trowe we dede than Maudeleyn / the trewe loued diſcipleſſe? what John / his owne derlynge / and othere two ſiſtres of oure lady? But what myȝt thay doo? They were all ful of ſorwe and bitterneſſe / and therfore they wepten ſore with outen remedye.

¶ Loo now hongeth oure lorde on the croſſe dede / and all that grete multitude goth awaie toward the citee: and his ſorwful moder / with the foure forſaide felawes / ſette her downe byſide the croſſe / and byholdeth pitouſly her dere ſone ſo ferde with / and abideth helpe fro god that ſche myȝt haue hym to her and burie hym. Than alſo if thou byholde wel thy lorde thou myȝte haue here mater inow of hyȝe compaſſioun / ſeying hym ſo turmented that fro the ſole of the foote in to the hiȝeſte parte of his heued

there was in hym none hole place ne membre withoute
℄ N. paſſioun. This is a pyteful ſiȝt and a ioyful ſiȝt: a pyteuouſe ſiȝt in hym for that harde paſſioun that he ſuffrede for oure ſauacioun: but it is a likyng ſiȝt to vs for the matere and the effecte that we haue therby of oure redempcioun. Sothely this ſiȝt of oure lorde Jeſu hangynge ſo on the croſſe / by deuoute ymaginacioun of the ſoule is ſo deuoute to ſome creatures that after longe exerciſe of ſorwefull compaſſioun thay felen ſome tyme ſo grete likynge / nouȝt only in ſoule but alſo in the body / that thay kan not telle / and that no man may knowe but onely he that by experience feleth it: and than may he wel ſay with the apoſtle: *Michi autem abſit gloriari niſi in cruce* / Betide me neuere forto be ioyful but in the croſſe of oure lorde Jeſu. Amen.

℄ Ca^m. xlv^m. ℄ Of tho thinges that bifelle after the deth of oure lorde Jeſu at after none.

℄ B. N. WHat tyme that the worſchipful moder of oure lorde Jeſu / as it is ſeide next bifore / abode and dwelled byſide the croſſe / with othere trewe loueres of hym byfore nempned / byholdynge oure lorde Jeſu continuelly ſo pitouſly hongynge dede on the croſſe bytwixe two theefes: loo than comen meny armede men out of the citee towarde hem: the whiche were ſent to breke the legges of hem that were crucified and ſo to ſlee hem al oute / and burie hem bycauſe that here bodyes ſchulde nouȝt hynge on croſſe in that grete ſabbot day. Than roſe vp oure lady and alle tho with hire / and beſily lokeden and ſeyne hem come: but what to done they woot nouȝt / wherfore they ſellen in to grete ſorwe and drede / and namely oure lady / ſpekynge to hir ſone in this manere: My dere ſone / what

may be cauſe that alle thiſe armed men comen aȝen? What wil thay doo more to the? Haue they nouȝt ſlayne the / my ſwete ſone? I hadde hope that thei hadde ben filled with that they haue done to the: but / as it ſemeth to me / ȝit thay purſewe the dede / and I wot nouȝt what I may doo: for I may not helpe the no more than I myȝt delyuer the fro deth: but I ſchal abide and ſee / and praye thy fader that he make hem ſofte and eſy to the. And therwith they alle fyue ȝeden and ſtoden bifore the croſſe of oure lorde. Than come the forſaide armed men to hem with greet woodneſſe and grete noyſe: and ſeynge the theues ȝit leuynge / with grete ire thai hewen and breken deſpitouſly her legges / and ſo ſlewen hem / and caſte hem anone in a dyke there byſide: and after torned hem aȝen and comen toward oure lord Jeſu. Wherfore oure lady dredynge leſte they wolde done in the ſelf manere to her ſone / and therthoruȝ ſmyten with ſorwe of herte with ynneforth / ſche kouthe nouȝt elles but goo to here beſte armur / that is to ſay her kyndely mekeneſſe: and knelynge doun byfore hem / and ſpredynge her handes / with an hie voys ſche ſpak to hem in this manere: Gode bretheren / I beſeche ȝow for almyȝty goddis loue that ȝe tormente me no more in my dere ſone: for ſothely I am his moſte ſorwful moder / and as ȝe knoweth wel / bretheren / I neuere offended ȝow ne dede eny wrong to ȝow: but thogh it ſo be that my ſone ſemede contrarious to ȝow / ȝe haue ſlayne hym: and I forȝeue ȝow all wrong and offence / ȝe and the deth of my ſone. Wherfore now dooth me that mercye that ȝe breke hym nouȝt as ȝe haue done the theues / ſo that I may burye his bodye al hole: for it nedeth nouȝt / ſeeth thereas ȝe ſee / that he is fully dede and was long tyme now paſſed. And therwith John and Mawdeleyn and her

other ſuſtres / knelynge with oure lady / byſou3t the ſame with here ſore wepynge.

℄ A lady / what doo 3e? 3e lowen 3ow to the feete of hem that bene moſte wickede ꝛ and prayen hem that hauen no reward to eny good prayer. Suppoſe 3e to bowe by 3oure pitee hem that bene moſt cruel and moſt wicked / with oute pitee? or to ouercome hem that bene alther proudeſt with mekeneſſe? Nay / for proude men haue abhominacioun of mekeneſſe: wherfore 3e trauaile in veyne.

℄ And therwith one that was cleped longyne / and was that tyme wicked and proude but after a trewe leuer and martir / deſpiſynge her wepynge and prayeres / with a ſcharpe ſpere openede the ſide of oure lorde Jeſu and made a grete wounde / oute of the whiche anone ranne to gidre bothe blood and water. And therwith oure lady felle adoun in ſwowne / half dede / bytwene the armes of Maudeleyn. And than John nou3t mowynge bere that grete ſorwe / toke to hym mannis herte and riſynge a3enſt hem ſaide: 3e wicked men / why do 3e this cruelte? See 3e nou3t that he is dede? Why wil 3e alſo flee this womman / his moder? Gooth now 3oure way / for we ſchal burye hym. And therwith / as god wolde / thay wente hir way. Than was oure lady excited and roſe as it hadde bene fro ſlepe / aſkynge what was done more to hir ſone ꝛ and thay ſaide: No newe thing more a3enſt hym. And after ſche hadde kau3t ſpirite and byhelde hir ſone ſo greuouſly wounded / was alſo wounded in hert with a newe wounde of ſorwe.

℄ Seeſt thou now how ofte ſithes oure lady is this day dede ꝛ ſothely as ofte ſithes as ſche ſeih doo a3enſt her ſone eny newe peyne. Wherfore now is fulfilled in her that ſymeon ſaide to her / prophecienge longe tyme

bifore: *Tuam ipſius animam pertranſibit gladius* / His ſwerde ſchal perce thoruȝ thyn herte: that is to ſay the ſwerde of his paſſioun and ſorwe: and that byfelle ofte ſithes on this day. But now ſothely the ſwerde of his ſpere hath perſede bothe the body of the ſone and the ſoule of the moder.

¶ After this thai ſitten downe all byſide the croſſe: but what they ſchulde doo thai woot nouȝt / for they mowe not take doun the body and burie it bycauſe that they haue neither ſtrengthe ne inſtrumentis apte therfore: and forto goo awaye fro hym ſo hongynge thay dar not / and longe abiden there thai mowe nouȝt bycauſe that the nyȝt was comynge on hem. Here myȝt thou ſee in what ſorwe and perplexite thai bene. O benigne lorde Jeſu / how is this that ȝe ſuffren ȝoure dere moder / choſen bifore all othere / that is the merour of the worlde and ȝoure ſpecial reſtyng place / ſo to be tourmented and trobled that vnnethes hath ſche eny ſpirite to lyue: and tyme it were that ſche had ſom manere of reſte and releſynge of hir ſorwe.

¶ Of the taking doun fro the croſſe oure lordes body Jeſu at eueſong tyme. ¶ Ca^m. xlvj^m.

IN the mene tyme that oure lady and John and othere biforeſaide were in grete perplexite and deſolacioun / as it is ſaide: they lokeden toward the citee as thay ofte ſithes deden for drede / and than ſawh thay many other comynge toward hem by the way: the whiche were Joſeph of Armethie and Nycodeme / bryngynge with hem othere miſtermen that brouȝten with hem dyuers inſtrumentis with the whiche they ſchulde take doun the body of Jeſu fram the croſſe: and alſo they brouȝte an hondred pounde of mirre and aloes forto anoynte his body / and ſo burie it. And thanne alle they riſen vp with grete

drede / not knowynge what they wolde doo. A lorde god / how grete ſorwe is this day! Than John / takynge good hede to hem that were ſo comynge / ſaide to oure lady: Sothely / I ſee comynge there Joſeph and Nichodeme. And than oure lady kauȝt ſpirit and was gretly comforted and ſaide: Bleſſid be oure lorde god that hath ſent vs helpe at oure nede / and hath mynde of oure ſorwe / and that hath nouȝt forſaken vs in oure tribulacioun. Gode ſone John / goo aȝenſt hym and welcome hem: for I woot wel thai come to oure ſocour. And anone John wente aȝenſte hem: and when they metten thai clipten other / with wepyng teres / and myȝt nouȝt ſpeke to othere a grete while for tenderneſſe of compaſſioun and ſorwe. After that they hadde walked forth a litel while and drowe nyh toward the croſſe / Joſeph aſkede who was there with oure lady / and how it ſtood with the othere diſciples. And John anſwerynge tolde him who was there with oure lady / but of the diſciples he kouthe not telle: for he ſaide there was none of hem ſene there al that day. And ferthermore at her aſkynge he tolde hem al that was done aȝenſt oure lorde / and all the proceſſe of his paſſioun. And when they come nyhe the place / knelynge doun and wepynge / thay honourede oure lord Jeſu. And after metyng to gidre / oure lady and hir ſuſtres and Maudeleyn reſceyued hem worſchipfully / with knelynge and lowe bowynge to the erthe: and thay aȝaynward knelynge and worſchippynge with grete wepinge ſtoden ſo to gidre a greet while or thai ſpeken. But at the laſte oure lady bygan to ſpeke to hem and ſaide: Sothely frendes / ȝe haue done wel that ȝe haue mynde ſo of ȝour maiſter / for he loued ȝow wel: and as I knowleche to ȝow pleynely it ſemed to me that there was a newe liȝt riſen at ȝour comynge: for bifore we wiſt nouȝt what we myȝt done / and therfore god quyte

ȝow. And thay ſaiden aȝenward: We bene ſorie with all oure herte for alle theſe wronges and malices done aȝenſt hym: for as we ſene wel the wicked men hauen the maiſtrye aȝenſt the riȝtwiſneſſe: and we wolde ful gladly haue delyuered hym fro ſo grete injurie if we hadde myȝt / bot at the leſte we ſchal doo this ſeruice to oure lorde and mayſter that we ben comen fore. And than they made hem redy forto take hym downe.

¶ Take now good hede in manere as I haue ſaide bifore to the manere of takyng downe. There are ſette two ledders on the ſide of the croſſe / one aȝenſt another: and Joſeph gooth vppe on the laddre ſtondynge on the riȝt half and beſieth hym to drawe oute the nayle of that hande / but it is ful harde: for the nayle is grete and long and harde dryuen into the tree / and withoute grete thruſtynge doun of oure lordes hande it may nouȝt be done: but that is no force / for oure lorde knoweth wel that he doth al trewely and with good entent / and therfore he axcepteth his dede. And when the nayle was drawe oute / John maketh ſigne to Nichodeme forto take it to hym priuely ſo that oure lady ſee it nouȝt for diſcomfortynge. And after in the ſame manere Nichodeme drowe oute the nayle of the liſte hande and taketh it priuely to John. And thanne Nichodeme cometh downe forto drawe oute the thridde naile of the feet: and in the mene tyme Joſeph ſuſtened the body. Sothely / wel is hym that ſo may ſuſtene and clippe that holyeſt body of oure lord Jeſu. Therwith oure lady taketh in to her handes reuerently oure lordes riȝt hand and byholdeth it and leieth it to hir yȝen and deuoutly kuſſeth it / ſore wepynge and ſighynge. And when the nayle of the feete was drawen oute Joſeph come doun ſoftely / and alle leiden to hande and token oure lordes body and leide it downe on the

erthe: and oure lady toke the hede and ſchuldres and leide it on hir barme: and Maudeleyne was redy to take and kuſſe the feete / at the whiche ſche fond ſo moche grace bifore in his lyf. Other of the companye ſtoden aboute byholdynge / and alle maken greet lamentacioun vppon hym after the prophecie / that than was fulfilled / ſeying: that thei ſchulde make ſorwe vppon hym as vppon the one bygeten childe: and namely his bleſſed moder alle tymes ſore wepynge / and than ſorwfully byholdynge the woundes of hondes and feet / and ſpecially that horrible wounde of his ſide: now takynge hede to one and now to another / and ſeynge his heuede ſo foule fare with and his heer to drawen with the ſcharpe thornes and his louely face all defoilled with ſpittynges and blood / and the heres of his berd drawen awaye fro his chekes / as the prophecie ſeith of yſaie in his perſone thus: I 3af my body to hem that ſmy3ten it and my chekes to hem that drowen the heer away.

℔ Plangent ſuper eum quaſi ſuper vnigenitum.

℔ Corpus meum dedi percucientibus et genas meas vellentibus.

℔ Ca^m. xlvij^m.

℔ Of the burienge of oure lord Jeſu at complyn tyme.

AFter a litel while / liggynge the body of oure lorde Jeſu bytwene his moders armes / as it is ſaide / whan it drewe toward ny3t Joſeph prayed oure lady that ſche wolde ſuffre the body to be di3t after the manere of the Jewes and buried. Bot ſche was loth therto and ſeide: Goode bretheren / taketh nou3t ſo ſone my child fro me: rather burie me with hym. Than ſeide John: My dere moder / lat vs aſſente to Joſeph and Nichodeme / and ſuffre oure lordes body to be buried: for elles by occaſioun of to moche tarienge thay my3t li3tliche falle in daunger and ſclaundre of the Jewes. And at this ſuggeſtioun of John oure lady / as wiſe and diſcrete / thenk-

ynge that ſche was committed to hym by oure lorde / wolde no lenger lette his buryenge / bot bleſſed the body and lete hem di3te it as thay wolde. And than John / Nichodeme / Joſeph and othere / bygonne to ennoynte the body and to wrappe it in lynnen cloth / as it was the manere of Jewes berienge. Neuertheles oure lady kepte all way the heuede in her barme forto di3t that hir ſelf / and Maudeleyne the feete. And when thai di3ten the legges and comen nyh to the feete Maudeleyn ſaide: I pray 3ow ſuffre me di3te theſe feete / at the whiche I fonde ſo moche grace. And thay ſuffrynge her aſkynge / ſche helde the feet and loked vppon hem wepynge and almoſt faillynge for ſorwe: and ri3t as ſche byfore in his lif wiſche hem with teres of compunccioun / now moche more ſche waſcheth hem with teres of grete ſorwe and inward compaſſioun: for as he verray ſothfaſtneſſe witneſſith of her / ſche louede mykel and therfore ſche wepte mykel / and namely in this laſte ſeruiſe doynge to her mayſter and lorde ſo pitouſly dede: vnnethes for ſorwe my3te her herte abyde in her body / for ſche wolde ful gladly haue bene dede ther at her lordes feet. Sche ſawh non other remedye / but ſche beſieth hir with al her my3t now at the laſte ſeruice to hym / the whiche was ful vnkouthe to her / forto di3t his body in the beſt manere that ſche may / but no3t as ſche wolde: for ſche hath neither mater therof ne tyme therto. But neuertheles in manere as ſche may ſche wiſcheth the feet with teres: and after deuoutly wypeth hem / and keſſeth hem / and wrappeth hem in clothes in the beſte manere ſche can. When they haue thus done and dreſſed the body in to the hede / thay loken to oure lady that ſche ſchulde performe her part: and than bygan they alle newely to wepe and make ſorwe. Than ſche ſeynge that ſche may no lenger differ / ſetteth

her ſiȝt vppon the face of hir ſone and ſpeketh to hym in this manere: My ſwete ſone / I holde the now dede here in my barme: and / as I ſee / we moſte departe bodily / but hard is the departynge of deeth. Here byfore there was a liking conuerſacioun bitwene vs / and we were leuynge among othere men euer with oute pleynt or offence: thogh it ſo be that thow art ſlayne now as a wicked man. And I haue ſerued the trewely and thou me: but in this ſorwful bataille thy fader wolde nouȝt helpe the / and I myȝt nouȝt: wherfore thou forſoke thy lyf for the loue of mankynde / that thou woldeſt aȝen begge and ſaue: but ful hard / peynful / and dere is this bigginge: wherof neuertheles I am glad for the hele and ſauacioun of men: but in thy paſſioun and deth I am ful harde tormented: for I woot wel that thou neuere dedeſt ſynne / and that thou art ſlayne with outen deſert thoruȝ that fouleſt horrible deth. Wherfore now / my dere ſone / our bodily felauſchip is twynned / and now moſte I nedes be departed fro the: and ſo I ſchal berye the. But whider ſchal I / thy moſte ſorwful moder / after gone? And where ſchal I dwelle / my dere ſone? Hou may I lyue withoute the? Sothely / I wolde gladly be buried with the / ſo that I myȝte be with the: but ſithen I may not be buried with the bodily / at the leſte I ſchal be buried with the gooſtly in my ſowle. Wherfore I ſchal bury with thy body in thy graue my ſoule / and therfore that I comaunde and leue to the. O ſwete ſone / how ſoruful is this departynge! And therwith of the grete habundaunce of teres ſche wiſſhe moche bettre his heed than Maudeleyne dede bifore his feete. Than ſche wipeth his face and kiſſeth it / and after wonde his hede in a ſudarye / and ſo ſignede and bleſſed hym. And than alle to gedres honourynge and kiſſynge his feet toke hym vp and bere hym to the

graue: oure lady berynge the heuede / and Maudeleyne the feet / and other the mydde part.

℄ There was nihe that place of the croſſe / the ſpace of a ſtones caſte / a newe ſepulture wher ynne no body was buried bifore / and therynne with reuerence knelynge thay leyde hym with greet ſighynge / ſobbynge / and wepynge. And after he was ſo buried / and his moder had ȝeuen him her bleſſing / they leyden a grete ſtone at the dore of the graue / and wente her waie toward the citee: that is to ſaye Joſeph and his felawſchippe: oure lady ȝit abidynge with hir felawſchippe. But Joſeph at his goynge ſpak to oure lady and ſaide: My lady / I pray ȝow for goddes loue and for the loue of ȝour ſone / oure maiſter / that ȝe vouche ſaaf to come and take ȝoure herberwe in myn houſe: for I woot wel that ȝe haue none houſe of ȝoure owne: wherfore taketh myne as ȝoure owne: for alle myne ben ȝoures. And in the ſelf manere Nichodeme prayde on his ſide. And ſche louely enclynynge to hem and thonking hem anſwerde and ſaid / that ſche was committed to the gouernaunce of John. Wherfore than thay prayde John the ſame: and he anſwerde and ſaide / that he wolde lede hir to mount ſyon / where her maiſter ſoupede on the day biforne at euen with his diſciples / and there wolde he abide with her. And ſo thay louely ſaluynge oure lady / and worſchippynge the ſepulcre / ȝeden forth on hir waye.

¶ Ca^m. xlviij^m.

¶ What was done of oure lady and of othere after the burienge of Jeſu.

WHen it drowe to ny3t John ſpak to oure lady and ſaide: It is not honeſt forto dwelle here lenger and forto come into the citee in the ny3t: wherfore if it be 3oure wille goo we hennes and torne we a3eyne. And therwith oure lady riſeth vp / and with all hem knelynge / bleſſede and kiſſede the ſepulcre / and ſaide: My ſone / I may no lenger ſtonde here with the / but I commende the to thy fader. And than liftyng vp her ei3en to heuene with teres and ynward affectioun ſeide: Euerlaſtynge fader / I recomende to 3ow my ſone and my ſoule / the whiche I leue here with hym. And therwith thay bygonne to goo all her way. And when thai comen to the croſſe / there ſche knelede downe and honourede the croſſe / and ſaide: Here made my ſone his ende / and here is his precious blood. And ſo deden alle that othere. For thou my3te thinke and vndirſtande that ſche was the firſte that honoured the croſſe / as ſche was the firſte that honoured her ſone born. And after fro thens they toke hir waye towarde the citee: and ofte by the waie ſche lokede a3eyn towarde her ſone: and whan thay comen there as thay my3te no more ſe the croſſe oure lady and alle othere knelede and honoured it / wepyng. And when thay comen nyhe the citee oure lady ſuſtres hiled her face in manere of a mournynge wydowe: and thai 3eden bifore / and oure lady folwede after bytwixe Maudeleyn and John / ſo keuered the face. Than Maudeleyn at the entre of the citee / deſirynge to haue oure lady to her houſe / byfore the takynge of the way that ladde thiderward ſche ſpak to oure lady and ſaide: My lady / I pray 3ow for the loue of my maiſter /

ȝoure ſone / that ȝe wil late vs go to oure houſe in Bethanye where we mowe beſt abide: for as ȝe knowe wel my maiſter loueth wel that place / and cam gladly ofte ſithes therto: and that hous is ȝoures with al that I haue: wherfore I pray ȝow that ȝe wil come. And here than they bygunne to wepe / but oure lady holdynge here pees and makynge ſigne to John forto anſwere / and Maudeleyne prayeng hym for the ſelf mater / he anſwerde and ſaide: It is more ſemely that we go to the Mount ſyon: namely for ſo we anſwerede and ſaide to oure frendes: wherfore come thou rathir with hir in to that place. Than ſaide Maudeleyne to John: Thou woſt wel that I wil goo with hir whider ſoeuere ſche gooth / and that I ſchal euere loue hir. After when thai come in to the citee there come on al ſides maydenes and goode matrones / goynge with her and ſorwynge and comfortynge in here manere: and alſo gode men that thay went by had greet compaſſioun of her / and were ſtired to wepynge / and ſaiden: Sothely / this day is done grete wrong by oure princes to the ſone of this lady: and god hath ſchewed grete tokenes and wondres by hym: aviſe hem what they haue done. And when they comen nyh the place there thay wolde reſte / oure lady bowynge lowely to the ladyes that comen with hir and thonkynge hem / and they aȝeynward to hire / token here leue of other / makyng greet lamentacioun and ſorwe. And than oure lady and Maudeleyne and the othere ſiſtres of oure lady ȝeden in to that houſe: and John after he hadde congeed the othere wommen and thonked hem ſchette the dore after hem. Than thay beynge ſo al hem ſelf to gidre / oure lady / lokenge aboute the houſe and myſſynge her loued ſone Jeſu / with grete ſorwe of herte compleynede her and ſaide: O John / wher is now my ſone that ſo hiȝe ſpecial aſſeccioun hadde

in thee? O Maudeleyne / where is thy maiſtre that ſo tenderly loued the / and thou ſo gladly ſeruedeſt hym? O my dere ſuſtres / where is now my ſone? Sothely / he is gone away fro vs: he that was al oure ioye and oure comfort and the liȝt of oure eiȝen. ȝee ſothely / he is gone / and that with ſo grete angwiſſhe and peyne as ȝe alle haue ſeyne: and that is that encreſeth my ſorwe that in alle his peynes we myȝt nouȝt helpe hym. His diſciples forſook him: his fader all myȝty wolde nouȝt ſocour hym. And hou ſone alle thiſe thinges were done aȝenſt hym / ȝe knowen and ſeyne. Was there euere eny theef or worſe odyus man ſo ſone dampned and putte to ſo ſpitouſe deth? For lo / the laſte nyȝt he was taken as a theef / and erly on the morwe brouȝt bifore the Juſtice: at tierce dampnede: at ſexte on the croſſe honged: at none dede: and now buried. A my dere ſone / a bittre departynge was this: and a ſorwful mynde is this of thy fouleſt and horrible deth. Than John praide hir to ſtynte of ſuche ſorwful wordes and to ceſſe of wepynge: and comforted hir in the beſte manere that he myȝte. And thou alſo by deuoute ymaginacioun as thou were there bodily preſent comfort oure lady and that other felauſchippe / prayenge hem to ete ſomwhat / for ȝit they ben faſtinge / and after ſlepe: but that I trowe was ful litell: and ſo takynge hir bleſſynge / goo thy waye as at this tyme.

¶ What oure lady and othir with her diden on the ſaterday. ¶ Ca^m. xlix^m.

ERly on the morwe / vppon the ſaturday / ſtoden in the forſaide hous / the ȝates ſperede / oure lady / John / and othere wommen byfore nempnede in greet mornynge and ſorwe / hauynge in mynde the grete tribulacioun and anguiſſhe of the day to fore : nouȝt ſpekynge but by tymes lokynge on othir in manere as thay done that bene ouerleide with grete meſchief and ſorwe / and knowen no comfort ne no ſocour : and therwith they herde one knokke at the ȝate / and than thay dredden ſore : for all thing in that tyme thai dredden bycauſe that here ſikerneſſe and comfort was awaye. Neuertheles John ȝede to the dore / and vndirſtandynge that it was Petre / tolde hem ſo : and oure lady bad vndo the dore and lete hym ynne : and Petre comynge yn with grete ſchame / wepynge and ſobbynge / ſaluede oure lady and othere bot nouȝt ſpak : and therwith they all bygan to wepe and myȝt nouȝt ſpeke for ſorwe. A litel while after come othere diſciples oon after another on the ſelf manere / at the bygynnynge makyng ſorwe and wepynge. But at the laſte whan they ceſſede of wepynge and bygonne forto ſpeke of her lorde / Petre firſt ſaide in this wiſe : I am aſchamed and confounded in my ſelf / and I ſchulde nouȝt by reſoun ſpeke in ȝoure preſence or apere in the ſiȝt of men / for alſo moche as I lefte ſo kowardly and forſoke ſo vntrewely my lorde that louede me ſo mykel. And in the ſelf manere all the othere / ſmytynge her hondes and ſore weping / accuſen and reprehenden hem ſelf that thei hadde ſo lefte her lorde. Than oure lady comfortynge

hem ſaide : Oure gode maiſtre and oure trewe herdeman is gone fro vs / and we bene leſte now as faderles children :· but I hope truely that we ſchal ſone haue hym aȝen :· and ȝe knoweth wel that my ſone is benigne and merciful / bliſſed mote he be / for he louede ȝow wel :· and therfore dowteth nouȝt but that he ſchal be wel reconſiled to ȝow and gladly he ſchal forȝeue all treſpace and alle offenſes. For ſothely / by ſuffraunce of the fader / the malice aȝenſt hym was ſo grete / and the woodneſſe of his enemyes ſo ſtrong and myȝty / that ȝe myȝt nouȝt haue ſocoured hym thogh ȝe hadden abiden ſtille with hym :· and therfore dredeth nouȝt all ſchal be wel. Than anſwerde petre and ſaide : Sothely as ȝe ſeien / ſo it is :· for I that ſawe but a litel of the byginninge was with ſo grete drede ſmyten in the porche of Cayphas hous that vnnethes wende I forto haue ſcapede the deth :· and therfore forſoke hym / and hadde no more mynde at that tyme of the wordes that he hadde ſeide to me to fore til he lokede on me. And Maudeleyn aſked what tho wordes were. And he ſaide hou he tolde hym bifore that he ſchulde forſake hym and what tyme / and ſo forth he tolde alle his wordes ſpoken to hem :· and ſpecially that he tolde bifore meny thinges to hem of his paſſioun in that ſoper tyme that he made with hem the thorſday at euen. Than oure lady ſaide ſche wolde gladly here of that proceſſe that bifelle at that ſoper. And petre made ſigne to John that he ſchulde telle that proceſſe :· and John tellith all that was done and ſeide. And after to petre he tolde all the proceſſe of his paſſioun / as he deſirede. And ſo what of thiſe thinges and what of othere done by oure lorde Jeſu amonge hem / they tellen to other now oon and now another / as it come to her mynde / dryuynge away all that day in ſuche manere talkynges of oure lorde Jeſu.

¶ A lorde / how attentely and beſily Maudeleyne liſtnede to thoo wordes: but moche more oure lady / ſayenge ofte ſithes at the ende of a proceſſe: Bleſſed be my ſone Jeſu: namely whan ſche and Maudeleyn herde of the makynge of the ſacrement: and how he ȝaf hem in the forme of brede his owne body to ete / and in the forme of wyne his blood to drynke. Sothely / I trowe / that ¶ N. with ſouerayne meruaile here hertes meltede into likynge ſorwe and ſorowful likynge / brekynge oute on wepynge and ſchedynge ſwete teres for that hiȝe brynnyng loue that he ſchewede to man ſoueraynly in that excellent and paſſyng dede of charite.

¶ But now paſſing ouer ſo ſchortly in this meditacioun at ¶ B. N. this tyme: more ouer take hede and byholde hem this day in grete ſorwe and drede / and haue compaſſioun of hem if thou konne. For what is it to ſee how that the lady of all the worlde / and princes of holy chirche / and cheuenteynes of goddes peple / bene now ſo in drede and ſorowe ſtoken and hidde in that litel hous / nouȝt knowynge what they mowe doo / nor hauynge comfort but onely in that communynge of the wordes and dedes of her lorde Jeſu. Neuertheles oure lady ſtode all waie ſadly in a reſtful and peſible herte: for ſche hadde euere a certayn hope of the reſurreccioun of her ſone. And therfore holy chirche maketh ſpecially mynde of hire euery ſaturday / bycauſe that in that day ſtode onely in her the feith of oure lorde Jeſu that he was verray god. Neuertheles ſche myȝt nouȝt haue full ioye bycauſe of the mynde of his harde deth and his bitter paſſioun.

¶ When the ſonne was gone doun and it was leeful to worche / Mary Magdalen and another marie with hir ȝeden forth in to the citee forto bigge materes able to make oynementȝ of / as they hadde ſomwhat done bifore /

in to the ſonne ſettynge: for by the lawe they were bounden to kepe the ſabboth day / fro the ſonne reſt of the day bifore vnto the ſonne reſt of the ſelf day. Now take hede and byholde hem / how they gone with ſorwful chere / in maner of deſolate widowes / to ſome apothecarie or ſpicer / the whiche thei hadde knowleche of that was a good deuoute man / and that wolde gladly fulfille her wille and deſire in that partie. And when they haue choſen the beſte oynement3 that thay couthe fynde / and paide therfore / they 3eden home a3en / worchynge hem in the beſte manere that thai kouthe. And ſo may thou ſee how diligent and trewely thay worchen and trauailen for her lorde / with wepyng and ſighynges amonge: and hou oure lady and the apoſtles ſtonden and byholden and parauenture helpen among. And when it was ny3t thay ceſſeden and 3eden to reſte / ſuche as it was. And ſo this may be the meditacioun for ſaturday / touchynge oure lady and othere wommen and the apoſtles.

℄ Quid fecit dominus in die ſabbati?

℄ But what dede oure lorde Jeſu that day? Sothely / anone as he was dede he wente in ſoule doun to helle thereas the holy fadres weren / and than were they in ioye and bliſſe by vertu of his bleſſid preſence: for the fi3t of god is perfi3t ioye. And here mowe we ſee hou grete was his benignyte / in that he wolde hym ſelf go doun in to helle. How grete charite and mekeneſſe that was: for he my3t haue ſent an aungel / and haue delyuered hem oute of the deueles bondes and brou3te hem to hym where hym had leſt: but his loue and his mekeneſſe wolde nou3t haue ſuffrede that / and therfore he went hym ſelf doun in to helle and viſitede his choſen ſoules there: and that nou3t as ſeruauntes / but frendes of hym that was lorde of alle. And than all the holy faderes / in his comynge filled with ioye and bliſſe / and

alle ſorwe and myſlikynge awaie paſſed / ſtoden biſore hym in louynges and ſonges of prophecies and pſalmes / that were biforeſaide and than fulfilled as thay beeth writen in holy writte / into the tyme that he wolde take his body aȝeyne and riſe vp glorioufly fro deth to lif: as it folweth in a proceſſe here afterward. To the whiche lyf forto riſe at the laſte tyme with hym he graunt vs / oure lorde Jeſu / that for vs deyde on the croſſe. Amen.

¶ Of the glorioufe reſurrexioun of oure lord Jeſu / and of the firſte apperynge of him to his bliſſed moder / as it may reſonably be trowed. ¶ Cam. lm.

AFter that the worthyeſt prince and myȝtieſt conquerour Jeſu / thoruȝ his bittre paſſioun and hardeſt deth hadde venquyſſhed and vtterly ouercome that ſouereyne tyraunte / mannis enemy and his aduerſarie / Sathanas with all his wicked hoſte: alſo ſone as the ſoule was departed fro the body he wente downe to that tiraunt ȝ priſoun / helle: and riȝt as in ſothe he was lorde of vertues and kyng of bliſſe / ſo be his ſouereyn myȝt and riȝtwiſſeneſſe he brak the ȝate of that priſoun and entred with vnſpecable ioye and blis to his choſen peple / that there had bene in diſtreſſe meny thowſand ȝere bifore. And than was that priſoun turned in to a bleſſid paradys thoruȝ his preſence: and al that bleſſid felawſchippe with myrthe and ioye that may nouȝt be ſpoken or thouȝt honoured and worſchipped and thonked ſoueraynly hir lord / that ſo gracioſly deliuered hem oute of that thraldome of the fende / and reſtored

hem to that bliſſe that thay hadde forfeted worthily by ſynne. And ſo in ympnes and ioyful ſonges of the prophecie fulfillede / firſt Adam and his progenie / and after Noe / and Abraham / and Moyſes / and Dauid / with alle othere holy fadres and prophetes / louynge and thonkynge oure lorde Jeſu / continued ther with hym and his bleſſede aungelles vnto the tyme that him likede to take hem thens with grete ioye and bliſſe / and ſette hem in paradys terreſtre / where that Enok and Helie lyuen in bodies abiden the tyme of Antecriſte / the whiche alſo were ſoueraynly comfortede of his gloriouſe preſence with that bliſſed companye.

℄ And when it drewe toward day vppon the ſonday / that was the thridde day fro his paſſioun / oure lorde Jeſu ſpake to hem alle and ſeide in thiſe manere wordes: Now it is tyme that I reiſe my body fro deth to lyf / and therfore now I ſchal goo and take my body aȝeyne. And therwith they alle fallyng doun and worſchippynge hym ſaide: Gooth oure lorde / kyng of bliſſe / and ſone after ȝif it be ȝoure wille cometh aȝeyne: for we deſiren ſouerenly to ſee ȝoure moſte gloriouſe body to oure ſouerayn comfort. Comynge than oure lorde Jeſu in ſoule with a worſchipful multitude of aungeles to the graue / where his bleſſid body lay / on the ſonday full erly to fore the ful ſpringe of day: and takynge aȝen that body mooſt holy roſe vp thoruȝ his owne vertue and myȝte / and wente oute of that graue cloſede as he wente firſt oute of his moderes wombe / clene virgyne in his natiuite / withoute ſorwe or wemme of ſynne.

℄ And than aboute the ſelf tyme / that is to ſeyne erly amorwe / marie Maudeleyne / marie / Jacobe and ſalome / takyng here leue firſt at oure lady / token the way towarde the graue with preciouſe oignementis:

dwellynge ſtille at home oure lady and makyng hir prayer in this manere: All myȝty god / fader moſte mercifulle and moſte pitouſe / as ȝe wel knowe / my dere ſone Jeſu is dede and buried: for ſothely he was nailede to the croſſe and hongede bytwene two theſes: and after he was dede I halpe to burye hym with myn owne hondes / whom I conceyuede with oute corrupcioun / and bare hym with oute trauaile or ſorwe: and he was all my good / all my deſire / and all the lyf and comforte of my ſoule: but at the laſte he paſſed away fro me alto beten / alto wounded / and alto rente. And alle his enemyes riſen aȝenſt hym / ſcorned hym / and dampned hym: and his owne diſciples forſook hym and fley fro hym: and I / his ſorwfull moder / myȝt nouȝt helpe hym. And as ȝe knoweth wel / fader of pitee and of mercye / that haue al power and myȝt / ȝe wolde nouȝt than delyuere hym fro the harde deth: but now ȝe mowe reſtore hym aȝeyne to me alyf / and that I byſeche ȝoure hyȝe maieſte. Lorde / where is he now / and why tarieth he ſo longe fro me? Gode fader / ſende hym / I pray ȝow / to me: for my ſoule may not be in reſte vnto the tyme that I ſee hym. And my ſwete ſone / what dooſt thou now? and why abideſt thou ſo longe or thou come to me? Sothely / thou ſaideſt that thou ſchuldeſt aȝeyne vpriſe the thridde day: and is nouȝt this the thridde day / my dere ſone? Ariſe vp therfore now al my ioye / and comforte me with thyn aȝeyn comynge / whom thou ſo diſcomforteſt thoruȝ thyn awaie paſſynge.

¶ Oracio Marie.

¶ And with that / ſche ſo prayenge and ſwete teres ſchedynge / loo / ſodeynly oure lord Jeſu came and aperede to hir / and in alther whiteſt clothes / with a glad and louely chere / gretynge hir on ſide half in thiſe wordes: *Salue / ſancta parens* / that is to ſay Haile / holy

moder. And anone ſche tornynge her ſaide: Art thou Jeſu / my bleſſed ſone? And therwith ſche knelynge doun honourede hym: and he alſo aȝeynwarde knelynge ſaide: My dere moder / I am. *Ego ſum: reſurrexi et adhuc tecum ſum* / I haue vpriſen / and loo ȝit I am with the. And after bothe riſynge vp kiſſeden louely other: and ſche with vnſpecable ioye clippede hym ſadly / reſtynge all vppon hym / and he gladly bare her vppe and ſuſtened hire. Afterward bothe ſittynge to gidre / oure lady beſily and curiouſly byhelde hym in ſemblaunt and in handes and feet and all the body where he hadde the ſignes of the woundes to fore / aſkyng hym whether all the ſorwe or the peyne were aweye. And he anſwerde and ſeide: ȝe ſothely / worſchipful moder / all ſorwe is awaie fro me: and deth and ſorwe and alle peynes and angwiſche I haue ouercome / ſo that I ſchall neuere hethen forwarde fele ouȝt of hem. And than ſche ſaide: Bleſſid be thy holy fader / that hath aȝen ȝeuen the to me: and his holy name be exaltid / loued / and magnified euere with outen ende. And ſo thai bothe louely and likyngly talkynge togidre maden a grete ioyful feſte. And oure lorde Jeſu tolde hir thoo worthy thinges that he dede in thoo thre dayes after his paſſioun: and how he delyuerede his choſen peple fro helle / and fro the deuel. Loo / this is a fouereyn paſch / and this is the ioyful day that dauid ſpeketh of ſpecially / ſayenge: *Hec eſt dies quam fecit dominus: exultemus et letemur in ea.*

¶ How Magdeleyne and othere Maries come to the graue. Cam. ljm.

AS I ſaide bifore / Marie Mawdeleyne and here two felawes token her waye toward the graue of oure lorde Jeſu with precioufe oignementis: and when thai come with oute the ȝates of the citee / thay toke in her mynde the peynes and the turmentis of here dere maiſtre: and therfore in alle places where eny thing was notably done aȝenſt hym or by hym thai ſomwhat ſtoden and abiden / knelinge doun and cuſſede the erthe / ſighynge and wepynge / and in thiſe manere wordes ſeienge to othere: Loo / here we mette hym with the grete heuy cros on his bakke / when his dere moder ſwownede and was half dede: and after: Here he torned hym to the wommen of Jeruſalem / that maden ſorwe for hym: and ferthermore: Here for weryneſſe ouer myȝt he laide doun the croſſe: and here it was that the wicked tourmentours violently and cruelly putte hym forth / and conſtreyned hym to goo faſtere: and here at the laſte thai ſpoylede hym of his clothis / and made him all naked: and ſo cruelly nailled hym vppon the croſſe. And than with grete ſorwe and ſchedynge of teres / fallynge doun vppon hir faces / thai worſchipede inwardly and kiſſed deuoutly the croſſe of oure lorde / that was than ſpreyned with his precioufe freſche reed blood. And ferthermore / thai riſynge vp and gooynge toward the graue ſaiden to othere: Who ſchal ouertorne to vs that grete ſtone fro the dore of the ſepulture? And therwith thay neihynge therto / and inwardly byholdynge / ſeien the ſtone ouer tornede and an aungel ſittynge there vppon and ſaienge to ham: Dredeth nouȝt! ȝe ſecheth Jeſu! and ſo forthe as the goſpell telleth. But thay for alſo myche as they ſonde

nou3t the body of her maiſtre there / as they hopeden / were ſo deſtourblede in her wittes and abaſchede / that thai toke none reward to the aungelles wordes: but with grete ſorwe and drede anone tornede a3en to the diſciples / and tolde hem that her lordes body was taken away and whider thay wiſte nat. And than petre and John ronne towarde the ſepulture / and with hem alſo the forſaide wommen: and alle they ronne with feruent loue to ſeche her herte and her lyf. But after the proceſſe of the goſpelle / Petre and John / entrynge the graue and nou3t fyndynge the body / but onely the clothes that he was wrapped ynne and the ſudarie of his heede / with grete heuyneſſe they tornede home a3en.

℔ And here we oweth to haue ynward compaſſioun of hem: for ſothely at this tyme thei were in ful greet diſ-ſolacioun and ſorwe: whan they ſou3te ſo oure lorde and founde hym nou3te / ne wiſte where they ſchulde ſeke hym more. Alſo here we haue enſample that ofte ſithes bifore grete ioye cometh grete diſcomfort and ſorwe: the whiche is to be borne paciently for the tyme / and euer Jeſu to be ſou3t and called on by deuoute prayer and feruent deſire vnto the tyme that he be founde: as this proceſſe after folowynge ſcheweth.

℔ N.

℔ For after the two diſciples were gone a3eyne / as it is ſaide / in manere of deſpeire / the forſaid maries abiden and lokeden efte in the ſepulcre: and than thei ſeien two aungelles ſittynge in white clothes and ſeienge to hem: What ſeche 3e hym that lyueth with hem that ben dede? But thay 3it toke no rewarde to here wordes / ne toke comfort of the ſi3t of aungelles: for thay ſou3t nou3t aun-gelles / but the lorde of aungelles. And for thei fonde hym nou3t / therfore the two felawes of Maudeleyne / all heuy and diſcomforted / withdrewe hem and ſitten doun

a litel byſides / makynge her mone to other. But Marie Maudeleyne wetynge neuer what ſche myȝte doo / for with oute her maiſter ſche kouthe not leue / and for ſche fond hym not there / ne wiſte where ſche ſchulde ſeche hym elles / ſche ſtode ſtille there with oute the graue wepynge: and eft ſche loked yn / for ſche hoped euere to fynde hym there / as ſche halpe to burye hym. And than ſaide the aungelles to her: Womman / why wepeſt? whom ſekeſt? And ſche ſaide: They haue take away my lorde / and I wote nouȝt where they haue putte hym.

¶ Byholde here the wonderful worchynge of loue. A litel bifore ſche herde of an aungel that he was riſen / and after of tweyne that he leuede: and ȝit ſche hadde it nouȝt in mynde / but ſaide: I woot nouȝt. And all that made loue. For as origene ſeith / here herte and her mynde was not there ſche was in body / but it was there as her loue was / that is to ſeie her maiſter Jeſu: and therfore ſche kouthe not ſpeke nor here but of hym. And therfore it bifel that what tyme ſche wepte ſo / and toke no rewarde to the aungelles / bycauſe of the feruent loue that ſche hadde to hym that was lorde of aungelles / her merciful maiſter myȝte no lenger holde hym fro hir / but apperede to hir as it foloweth.

¶ How oure lorde Jeſu apperede after his reſurrexioun to Magdeleyne. ¶ Ca^m. lij^m.

OUre lorde Jeſu / ſpekynge with his bliſſed moder at his firſte apperynge to hir / as it was tolde bifore amonges othir louely comunynges / tolde hir of the grete beſyneſſe and feruent ſechynge of Magdeleyne: and ſeide that he wolde goo ſchewe hym bodily to her to comfort hir. And oure lady / glad therof / ſaide: My bleſſid ſone / gooth in pees and ¶ B.

comforteth hir: for ſche loueth ȝow ful moche and ful trewely / and was ful ſory of ȝoure deth: but I pray ȝow / thinketh to come aȝeyne to comforte me. And ſo ſche louely clipped hym and kiſſed hym / and lete hym goo. And anon was he in the gardyn where Magdeleyne was / and ſeide to her: Womman / what ſekeſt thou? and why wepeſt? Oure lorde aſked hir that he wiſte wel to that ende / as ſeynt gregorie ſeith / that by her anſwere in the nempnynge of hym / the fire of loue ſchulde be the more feruently kyndeled in her herte. Neuertheles ſche / nouȝt knowing hym / but al deſtracte and oute of hir ſelf / ſuppoſing that he hadde be a gardyner ſaide: Sir / if ȝow haueth taken hym away / telle me where thou haſt done hym / that I may take hym to me. And thouȝ oure lorde was not bodily / as ſche ſuppoſed / a gardyner: neuertheles / as the ſame clerk ſeint Gregory ſeith / he was ſo in ſooth gooſtly to hir: for he it was that planted in the gardyn of hir herte the plantes of vertues and of trewe loues. And than oure lorde Jeſu / hauinge compaſſioun of here grete ſorwe and wepynge chere / clepede her by her homely name and ſaide: Marie: the whiche worde ſodeynly heled al her ſorwe. And ſche than knowynge hym / with vnſpekable ioye ſeide: *Raboni* / a maiſter / ȝe beth he that I haue ſo longe ſouȝt: and why haue ȝe ſo longe hid ȝow fro me? And anon ſche ran to hym / and fallynge doun to the erthe wolde haue kiſſed his feet / as ſche was wonte bifore by vnperfite affeccioun to his manhode that than was deedly / but nouȝt ſo now after his reſurrexioun. Wherfore oure lord / willynge to lifte vp gooſtly hir herte and hir affeccioun to heuene and to the godhede / and that ſche ſchulde no more ſeke hym in erthe in manere as ſche dede bifore whan he was dedly / ſaide: Touche me nouȝt in that manere erthely: for I

℔ Luc. xvj°. Joh. xx°.

℔ N.

℔ Gregorius.

haue noȝt ſtien vp to my fader / that is to ſeyne I am noȝt ȝit liſte vp in thy ſoule by trewe and perfite bileue that I am euen with the fader / verray god: and therfore touche me nouȝt in that manere inperfitely: but goo and ſay to my bretheren: I ſtie vp to my fader and ȝoure fader / to my god and ȝoure god.

¶ And ferthermore oure lorde / homely comunynge with hir / ſpake to hir in this manere: Woſte nouȝt wel / douȝter / ¶ B. that I tolde the byfore my paſſioun that I ſchulde riſe the thridde day fro deth to lyf? And why woldeſt thow then ſo beſily ſeke me in the ſepulcre? And ſche ſaide: Sothely / maiſter / I ſeih ȝow that my herte was filled with ſo grete ſorwe of the bitterneſſe of ȝoure harde paſſioun and deeth that I forȝete all other thing / and onely thouȝt on ȝoure body / dede and beried / and on the place that it was buryed ynne: and therfore I brouȝt now this oynement forto haue anoynted therwith ȝour gloriouſe body: bleſſed be ȝour all myȝty godhede wherthoruȝ ȝe wolde ariſe vp fro deth and come aȝen to vs. And ſo thoo two trewe loueres ſtanden and ſpeken to gidre with grete likynge and ioye. And ſche curiouſly byhelde his glorious body / and aſkede what her liketh: and he in alle thinges anſwerde pleſyngly to here paie.

¶ And ferthermore thouȝ oure lord ſo ſtraungely / as it ſemeth / anſwerede her at the bygynnynge / biddynge hir that ſche ſchulde not touche hym: neuertheles I may nouȝt trowe but that afterwarde he ſuffred her to touche hym and to kiſſe bothe hondes and feet or they departeden. For we mowe ſuppoſe and godliche trowe that ſithe he wolde ſo affectuoſly and ſpecially / after his owne moder / firſt bifore alle othere viſite and appere to hir: that he wolde nouȝt therby in eny manere deſtourble her or heuy her / but rather in alle poyntes

comforten her. And therfore the good lorde that is ſo benigne and ful of ſwetneſſe / namely to alle thoo that truely louen him / ſpake nou3t to her the forſaide wordes in ſtraunge manere and boyſtouſly / but in myſterie: ſchewyng hir inperfi3t affeccioun / as it is ſaide / and wilnynge lyften vppe her herte holy to god and to heuenly thinges / as ſeith ſeynt Bernarde.

¶ Than ſeide oure lorde that he wolde goo fro hir and viſite and comforte othere. And Mawdeleyn than torned ſumwhat in to forwe / for ſche wolde neuere haue be departed fro hym / and ſaide: A good lorde / I ſee wel now that 3oure conuerſacioun wil not be with vs in manere as it hath be here byfore: but / goode maiſtre / haueth euere mynde of me / and the grete godeneſſe / and the homelyneſſe / and the ſpecial loue that 3e had to me: and ſo thenketh euere on me / my dere lorde god. And he anſwerede: Drede nou3t / but be ſtedfaſt and truſte wel that I ſchal euere be with the. And ſo ſche takynge deuoutely his bleſſynge / and he vaniſſhynge awaie fro her / ſche come to her felawes and tolde hem al the forſaide proceſſe: wherof thei were glad as touchynge his reſurreccioun: but that they ſeyhe hym nou3t with here thay were heuy and ſory. But the good lorde ſuffrede nou3t her forw longe laſte / but ſone comforted hem / as it after folweth.

¶ Ca^m. liij^m.

¶ Hou oure lorde Jeſu appered to the thre maries.

FErthermore as thiſe thre maries wente toward the citee / oure curtaiſe lorde Jeſu metynge with hem by the waie / mekely grette hem / ſaienge: *Aue te* / hail to 3ow. And they / ſo ioyful of his preſence that it may nou3t be ſaide / felle doun at his feete and clipped hem and kiſſed hem / with ioyful teres: and

ſpeken alſo with hym / and he with hem / homely wordes of gooſtly comfort / byholdynge therwith his glorious body with vnſpekable ioye: the whiche thay byhelde the thridde day bifore with ſouerayne ſorwe. And than oure lorde Jeſu ſaide to hem: Gooth and ſeieth to my bretheren that thay goo to galile: for there ſothely they ſchulle me ſee / as I tolde hem bifore.

¶ Loo how the maiſtre of mekeneſſe clepeth his diſciples bretheren: he leſte neuere this vertue / the whiche he ſouereynly loueth. And who ſo wil haue ſwete vnderſtondynge and goſtly comfort in the forſaide proceſſe and alſo in that foloweth here after / hym byhoueth to make hym ſelf by deuoute meditacioun as he were bodily preſent in alle places and dedes / as I ſaide here bifore. ¶ Nota.

¶ How that oure lorde apperede to Joſeph of Armethie / as the goſpel telleth / and to Nichodeme / and alſo to the laſſe James / as ſeynt Jerom witneſſith / I paſſe ouer for litel fruyte of hem.

¶ How oure lorde apperede to Petre. ¶ Ca^m. liiij^m.

WHen Maudeleyne and here felawes were comen home / and tolde the diſciples that oure lord was vpriſen: Petre / that was moſt feruent in loue / inwardly ſorwynge that he ſawh not his lorde / and nouȝt mowynge reſte for his grete loue / toke his waie allone toward the ſepulcre: for he wiſte nouȝt where he myȝte ſeke hym elles. And ſone after oure benigne lorde Jeſu / hauynge compaſſioun of his ſorwe / appered to hym in the wey and greteth hym ſayenge: Pees to the / Symound. And therwith petre / ſmytynge hym ſelf ſadly on the breſte / and fallynge doun on the grounde / with ſore wepynge teres / ſaide: Lorde / I knowleche my grete treſpace in that I kowardly forſoke

the / and ofte ſithes falſely denyed the: and therwith he kiſſed his feete. And oure lorde / benignely liftynge hym vppe / kiſſed hym and ſaide: Be in pees / and drede nouȝt: for alle thy ſynnes bene forȝeue the. I knewe thyn infirmyte bettre than thy ſelf / and therfore I tolde the biſore: but now goo and ſtable and comforte thyn bretheren / and truſteth ſadly that I haue ouercome alle ȝoure aduerſaries and enemyes. And ſo thay ſtoden and ſpeken homely to gidre: and petre ful beſily byholdeth hym / and taketh hede of alle thinges. And after his bleſſynge taken / he wente home aȝeyne: with grete ioye tellynge oure lady and the diſciples what he hadde ſene and herde.

¶ Of this proceſſe of apperynge to petre is noȝt expreſſe in the goſpelle / but thus by deuoute ymaginacioun I haue ſette it here byfore other apperynges that folwen: for ſo it ſemeth that holy chirche holdeth / as it is contened more pleynly in the legende of the reſurreccioun.

¶ Cam.lvm. ¶ Of the comynge aȝeyne of oure lorde Jeſu to the fadres / and of her ioyful ſonge.

OUre lorde Jeſu / after that he departed fro petre / wilnynge viſite and comforte the fadres of the olde lawe and othere / the whiche he hadde anone after his deth delyuerede oute of the deueles thraldome and ſette in paradys of delices: he come to hem al gloriouſe / in white ſchynynge clothes / with a grete multitude of aungeles. And thai ſeynge hym aferre comynge with ſo grete bliſſe / with vnſpekeable ioye and louynge / with ſonges of myrthe thay reſceyuede hym / ſayenge: Loo / oure kyng of bliſſe! Cometh alle and mete we with oure ſaueour. For now the holy day ſchyneth vppon vs: and therfore cometh alle and honoure

we / as worthy is / oure lorde. And than all thay fallynge doun to the erthe / deuoutely honoured hym: and after / riſynge vp and ſtandynge byfore hym / reuerently and merily ſinginge the pſalmes of dauid that ſpecially perteyne to his louynge at this tyme. And when it drewe ſomwhat towarde the even tyde / oure lorde Jeſu ſaide to ham: I haue compaſſioun of my bretheren / the whiche ben wonder ſorie for my deth / and for drede ben diſparkled as ſchepe that aren with oute gouernour: and ſore thay deſiren to ſee me: wherfore now I wil goo and ſchewe me to hem and comforte hem / and ſone after I ſchal come aȝeyne to ȝow. And thay alle fallynge doun and honouryng hym / ſaiden: Lorde / ſo be it at ȝour wille.

¶ How oure lorde Jeſu apperede to the two diſciples goyng toward the caſtel of Emaws. ¶ Ca^m. lvj^m.

THe ſelf day of the reſurrexioun / as tweyne diſciples of Jeſu ȝeden toward the caſtell of Emaws mornynge / and in manere of deſpeyre talkeden togidre by the waie of that byfelle the friday bifore / oure lorde Jeſu came in manere of a pilgryme and felauſchipped with hem / aſkynge hem queſtiouns and anſwerynge and tellynge hem ſwete wordes of edificacioun / as the proceſſe of the goſpell of ſeynt luke pleynerly makith mynde. And at the laſte he / bedene drawen and conſtreyned to entre and dwelle with hem / ſchewed hym to hem and was knowen in the brede brekynge.

¶ Here may we vndirſtonde and ſee the grete goodneſſe and the benignyte of oure lorde Jeſu in many maneres. Firſte / he ſchewed his goodneſſe in that his feruent loue wolde nouȝt ſuffre his byloued diſciples

longe erre and be ſory. Sothely / he is a trewe frende and comfortable felowe and a benigne lorde: for loo / he ioyneth and feloweth hym to hem homely: he aſketh the cauſe of her ſorwe and heuyneſſe godely: and he expowneth the ſcriptures to hem wiſely / and enflawmeth her hertes gooſtly / conſumynge al the rouſte of myſbyleue. Thus he dooth with vs euery day gooſtly. For what tyme we bene in eny perplexite / ouerlaide with heuyneſſe or ſlouthe / and we ſpeke and comune to gidre of Jeſu / anone he cometh to vs / comfortynge vs and li3tnynge oure hertes and enflaumynge into the loue of hym: for the beſte medicyne a3enſt ſuche gooſtly ſikneſſe is forto ſpeke of god / as the prophete dauid ſaith: Lorde / how ſwete ben thy ſpeches and thy wordes to my chekes: 3e / ſothely / paſſynge hony to my mouth. And in another place: Thy ſpeche is greetly enflawmed as fire thoru3 the worchinge of the holy gooſt: and I / thy ſeruaunt / loued it. Alſo to thenke on god and the grete goodneſſe of Jeſu helpeth moche in temptacioun and diſſeſe / as the ſelf prophete ſeith: My herte is verraily i-heted with the fire of criſtes loue: and in my meditacioun of Jeſu ſchal brenne fire of perfi3te loue. Alſo we mowe ſee here the goodneſſe of oure lorde Jeſu / nou3t only in loue / as it is ſaide / but alſo in his profunde mekeneſſe: as if we take hede how lowely and mekely he goth with hem / that is to ſaie the hi3e lorde of lordes with his ſymple ſeruauntes / as one of hem / kepynge now the mekeneſſe in his body glorifiede that he ſchewed bifore in his body dedly: and 3euynge vs enſaumple to folwe hym in that vertue. 3it alſo here we mowe vnderſtonde the mekeneſſe of oure lorde Jeſu / in that he made hym ſelf ſo homely with tho two ſymple diſciples / the whiche were of lower degree than the apoſtles. But thus do nou3t proude men: for

℔ Quam dulcia faucibus meis eloquia tua, ſuper mel ori meo.

℔ Concaluit cor meum intra me, etc.

thay wil not gladliche goo and ſpeke and be conuerſaunt but with hem that beeth of grete fame and of hie eſtate toward the worlde. And ȝit ferthermore here is ſchewed his mekeneſſe in the thridde poynt aȝenſt proude men. For as we may ſee / they wil nouȝt gladly ſchewe here wiſ= domes and her curiouſe wordes amonge fewe folk. But oure ſouerayn maiſter of al wiſdome hath none diſdeigne of fewe: for he ſcheweth his priue wiſdome and hie miſ= teries not only to tweyne / as now at this tyme / but alſo to one / as he dede bifore with the womman ſamaritan. More ouer we may conſider the grete goodneſſe of oure lord Jeſu in all this proceſſe of the goſpell aforeſaide: that is to ſay / how he enformeth his diſciples in maneres: alſo ſedeth and comforteth. And ſpecially take hede how he feyneth hym to goo ferthere / vnto that ende forto kyndele and encreſe her deſire and affeccioun to hym / and to be the more feruently bedene and withhalden of hem. And ferthermore how benignely he entreth and gooth in with hem: after taketh brede and bliſſeth it / and with his holy handes breketh it and ȝeueth it to hem: and than ſcheweth hym ſelf to ham.

℄ Thus he dooth euery day with vs gooſtly: for he wolde be beden of vs to dwelle with vs and drawen with feruent deſires / deuoute prayeres / and holy meditaciouns. And therfore / as he hath tauȝt vs / it byhoueth euere to praye and nouȝt faille: but that we take in mynde the werkes of pitee and hoſpitalite: and how it ſufficeth nouȝt to here or rede the wordes and the biddynges of god but thay bene perfourmed in dede / as we may hereof more pleynly be enformed in the Omelye of ſeynt Gregorie vppon this goſpell.

℄ At the laſte oure lorde Jeſu / wilnynge viſite alſo and comforte othere / dwelled nouȝt longe with theſe

diſciples / but alſo ſone as he had ſpoken and ȝeuen hem the bred / he vanyſched away fro her eyȝen.

¶ Ca^m. lvij^m.

¶ How oure lorde Jeſu apperede to his apoſtles and diſciples / that were recluſed for drede on the ſelf day of his reſurrexioun.

WHen the forſaide two diſciples were thus comforted / as it is ſaide / by the preſence of oure lorde / anon for ioye they torned aȝen to Jeruſalem and comen to the apoſtles and other diſciples there priuely gadered / but thomas abſente / and tolde hem the forſaide proceſſe / and herden aȝeynward of hem that ſothely oure lorde is riſen and hath appered to Petre. And therwith ſodeynly oure lord Jeſu / entrynge in to hem and the ȝates cloſed / ſtode in the myddes of hem / and ſaide: Pees to ȝow. And anon they / fallynge doun to the erthe and knowlechynge her gilt in that that they hadde ſo lefte hym and forſaken / reſceyued hym with grete ioye. And than ſaide he to hem: Riſeth vp bretheren / and beeth of good comfort: for alle ȝoure ſynnes beeth forȝeue ȝow. And ſo ſtandeth Jeſu amonge his diſciples / ſpeking homely with hem / and ſchewynge hem bothe his handes and his ſide: and oponeth her wittes to vnderſtonde clerely holy ſcriptures. And forto knowe ſothfaſtly his reſurreccioun he aſketh whether they haueth ouȝt that is to be eten. And he eteth homely byfore hem a part of a roſted fiſſhe and of a hony combe to preue his verray body preſent and riſen: and after he brethed on ham and ȝaf ham the holy gooſt.

¶ Loo if we take ynwardly hede / alle thiſe forſeide thinges bene ful ſwete and ful of goſtly likynge. Forthi

than were the diſciples ioyful in that ſight of oure lorde ꝟ the whiche were bifore heuy and dredeful. Lorde god / how gladly thai ȝeuen hym that he aſkede ꝟ how trewely thai mynyſtrede and ſeruede hym ꝟ and how merily thay ſtoden aboute hym. But here with alſo byholde we oure lady / his bleſſid moder / that was there preſent in that tyme ꝟ forto hire were the diſciples gadered: how ſche taketh hede to alle tho thinges done of her ſwete ſone / with vnſpekable ioye / ſittynge by hym homely and ſeruynge hym full gladly. And oure lorde taketh blethely her ſeruice / and worſchippeth her therwith to fore the diſciples. And ȝit more ouer forȝete we nouȝt here Magdeleyne / the byloued diſcipleſſe / and of the apoſtles apoſtleſſe ꝟ how ſche after her olde manere ſitteth at the feet of her maiſtre and beſily hereth his wordes ꝟ and in all that ſche may gladly and with good wille myniſtreth. A lorde Jeſu / how worthy is that litel hous ꝟ and how likynge and gracious it is to dwelle therynne. Sothely whoſo hath eny deuocioun and gooſtly taſte / he may ſee and fele that here is now a grete paſch.

¶ Nota de Magdalena.

¶ Oure lorde Jeſu ſtode but litel whyle there with hem / for it was nyh the even ꝟ and neuertheles we may ſuppoſe that thay / with all the inſtaunce that thay kouthe / helde hym there as longe as thay myȝte / and namely Magdaleyn / looth to departe fro hym ꝟ and perauenture with a reuerent boldeneſſe ſche helde hym by the clothes / for oure lorde was clothed with altherwhiteſte clothes of his bliſſe. And ſothely if it ſo were that Magdeleyne ſo helde hym / it is no dowte ſche dede nouȝt that preſumptuouſly / but truely and mekely ꝟ in alſo moche as ſche was ſo trewely louynge hym and ſo trewely byloued of hym. And that diſpleſede nouȝt oure lorde ꝟ for it is his wille to be holden and drawen by feruent

deſire / as it is ſchewed in the forſaide ij diſciples the next chapitre beforne.

¶ At the laſte oure lorde / doynge reuerence to his moder and takynge aȝenwarde of her / bleſſynge hem alle / paſſede away fro hem. And thai / fallynge doun / byſoȝt hym of his ſone aȝeyne comynge: for thay dwelleden euere in his abſence hongry and thruſty of her ſwete lorde / of whom byfore thai were wonte to haue ſo grete copie: and therfore no wonder thogh thai ofte-ſithes with feruent deſires clepede hym aȝeyne.

¶ In alle theſe forſaide apperynges of oure lorde / the whiche were done on the ſelf day of his reſurrexioun / is grete mater of goſtly ioye and ſolempne paſke who ſo ynwardely taſteth hem: but the more harme is there ben menye that heren hem with bodily eres / but fewe that taſteth hem with gooſtly ſauour. And the cauſe is that they haue nouȝt trewe compaſſioun in his paſſioun: and therfore they fele nouȝt gooſtly ioye in his reſurrexioun. For ſothely I bileue that who ſo kouthe haue ynward compaſſioun of the peynes that oure lorde ſuffrede for man / he ſchulde haue a ioyeful paſke in alle the forſaide proceſſe of his reſurrexioun: and that ſchulde falle euery ſonday to hym that the friday and the ſaturday wolde diſpoſe hym in hole mynde to withdrawen fro worldly and fleſchely likynges and veyne and curiouſe thinges / [and] haue trewe compaſſioun of the paſſioun of oure lorde Jeſu / as the apoſtle witneſſith / ſayenge: That if we be felawes and partyners of the paſſiouns / we ſchul be partyners of the conſolaciouns and comfortes.

¶ Proceſſus Bernardi.

¶ Seynt Bernard / in a ſermoun of this feſte of paſke / accordynge to this purpos ſeith in this ſentence: That alle criſten men that bene trewe membres of criſte ſchulde folwe hym that is her lorde in theſe thre dayes:

that is to ſeie : the friday / in the whiche he ſuffrede penaunce and hyng on the croſſe til the tyme that he was taken doun with other mennis hondes : alſo the ſaturday / in the whiche his body reſtede and lay in the ſepulcre : and the thridde day / that was the ſonday / when he roſe fro deth to lyf. Riȝt ſo alle criſten men ſchulde folowe hym that is her lorde firſt on the friday / that is vnderſtande all the tyme of oure bodily leuynge in this worlde / hongynge on the croſſe by penaunce doynge and mortefienge hem ſelf to alle luſtes and likynges of the fleſche and of the worlde : and on the ſecounde day / that is to ſay when they ben dede / her bodies reſten in the graues : ſo that on the thridde day of reſurrexioun / that ſchal be the day of dome / thay myȝt riſe in body and ſoule to lyf euerlaſtinge. But now / the more pitee is / the moſte partie of hem that beren vntrewely the name of criſtene men practiſen and vſen a ferthe daye / that was neuere ymade of oure lorde Jeſu / but of the fende : in the whiche at this holy tyme they turnen aȝeyn to alle the luſtes of the fleſche and ſynnes that they vſede bifore lente : the whiche is as the friday. And ſo thay goon doun wilfully fro the croſſe or thay be taken doun by god and by his aungelles : nouȝt folowynge Jeſu / neyther in that day / neyther in this day / that is paſke / that is alſo moche to ſay as paſſynge forth : for alſo moche as oure lorde paſſed forth fro deth to lyf with oute turnynge aȝeyne / for he ſchall neuere more die. Thay paſſen noȝt forth / but turnen aȝen to gooſtly deth : and ſo maken hem the ferthe day falſely / as it is ſaide : in the whiche they torne aȝeyne to her vices and ſynnes that thay vſede bifore : and herfore is all her ioye in this holy tyme of paſke fleſchely and bodily / and nouȝt gooſtly / as it ſchulde be / with trewe ynward ioye of criſtes reſurrexioun / that

℄ Nota de tribus diebus ſpiritualiter obſeruandis.

is ſothfaſt enſaumple and erneſt of oure reſurreccioun to come ⁊ when we ſchal riſe in body and ſoule to lyf euere-laſtynge. And thus moche be ſaide at this tyme touchinge this holy paſk day.

℔ Ca^m. lviij^m. ℔ How oure lorde Jeſu apperede the viij day after to his diſciples / thomas preſent.

WHen the viij day of his reſurrexioun was come / oure lorde Jeſu apered eft to his diſciples in the forſaide place and the ȝates cloſed / wher thomas was than preſent with hem that was nouȝt ſo the firſte day biforeſaide. And after his felowes hadde tolde hym hou they hadde ſene her lorde / and he nouȝt byleuynge but if he myȝte touche hym / as the proceſſe of the goſpell plenerly telleth ⁊ than the good heerdman of his errynge ſchepe beſie and hauing compaſſioun / ſodeynly ſtondynge in myddes of hem / ſaluede hem and ſaide: Pees to ȝow. And therwith turnynge hym ſpecially to Thomas / ſaide: Putte in thyn fyngre hider / and ſee and touche my handes ⁊ and bryng forth thyn honde / and putte into my ſide: and be na more of myſbileue / but hens forwarde trewely byleuynge. And than Thomas / reuerently knelynge doun / with bothe ioye and drede touchede his woundes as he bad / and ſaide: My lorde and my god. He ſawe hym man / and byleuede hym god. And than alſo he knowlechede his gilte in that he hadde forſaken hym / as othere alſo deden. And oure lorde godely takyng hym vp ſaide: Drede nouȝt ⁊ alle thy ſynnes beeth forȝeue the.

℔ Dominus meus et deus meus.

℔ And this longe doute and myſbileue of thomas was of the grete godeneſſe of oure lorde in that manere ſuffrede for oure profiȝt to the more open proof and certayne of his verray reſurreccioun. And ſo we may ſee here the

grete benignyte / mekeneſſe / and feruent loue of oure lorde Jeſu ꝟ in that that he ſcheweth to Thomas and his othere diſciples ſo openly his woundes forto putte awey fro her hertes al manere of derkeneſſe of myſbileue to bothe here and oure greet profi3t. And ſpecially oure lorde reſeruede in his glorious body the ſteppes of his woundes for thre ſkilles: that is to ſay / firſt to con⸗ fermynge of the feithe of his reſurrexioun to his diſciples: and the ſecounde / forto ſchewe hem to the fader when he wil pray for vs and make hym pleſed to vs ꝟ for he is oure ſpecial and ſouerayn aduocat in that partye: and the thridde ſkille is forto ſchewe hem at the day of dome to the reproued peple vnto hir confuſioun. ¶ Nota.

¶ And ſo ſtandeth oure lorde with his bleſſid moder and Magdeleyne and his diſciples as longe as hym liſte / communynge homely with hem / in manere as it is ſaide in the nexte chapitre bifore to be had in contemplacioun. And than at the laſte he bad hem goo in to galile to the Mount Tabor / as it is ſaide ꝟ for there he ſeide he wolde ſpeke more with hem.

¶ How oure lorde Jeſu apperede to the diſciples in Galile. ¶ Cam. lixm.

AFter the diſciples were goo into Galilee as oure lord badde / there he apperede eſte to hem and ſaide: There is 3euen to me al the power in heuene and in erthe. Goth now and techeth all manere peple / baptiſynge hem in the name of the fader and ſone and holy gooſt: and techynge hem to kepe alle thoo thinges that I haue bidden 3ow. And beeth of good comfort: for loo / I am with 3ow al daies vnto the worldes ende. And thay honoured hym at his comynge / and ſtanden after with hym ful ioyful and gladde.

¶ Notabilia quattuor.

¶ Now take we good hede to the forſaide wordes / for thay bene ful confortable and worthy. Firſt / he ſcheweth to hem that he is lorde of alle thinges: after / he ȝeueth hem auctorite and a maundement to preche: the thridde / he ȝeueth hem the forme of baptiſynge: and at the laſte / the ſtrengeſt hold and comfort that thay myȝt haue when he ſeith that he ſchal euere be with hem. Loo / what ioye and comfort he ȝeueth hem / and how many grete tokenes of charite he ſcheweth to hem. And ſo ȝeuynge hem his bleſſynge / he paſſede away fro hem.

¶ Cam. lxm.

¶ How oure lorde apperede to the diſciples at the ſee Tyberiades.

DWellynge ȝit the diſciples in Galile / vppon a tyme ſeuene of hem wente forto fiſſhe in the ſee of Tyberiadis / as the goſpell telleth in proceſſe / the whiche I paſſe ouer. But ȝif we take hede to alle the thinges that were there ſpoken and done / we may fynde moche gooſtly merthe and comforte in hem: and namely in that ſolempne feſte that oure lorde made there to hem. In the whiche he / homely etynge with hem and / as his manere all way was / mekely ſeruynge hem / ful likyngly fedde hem nouȝt only bodily but moche more goſtely: wherof he ȝeue vs parte and gooſtly taſte / Jeſu / for his mercy. Amen.

¶ De Petro.

After the forſaide feſte complete / oure lorde Jeſu aſkede of petre whether he loued hym more than othere: and efte and the thridde tyme aſkynge whether he loued hym: at euery tyme he comended to hym his peple / that he ſchulde after gouerne: and badde hym fede his ſchepe. Wher yn we may ſee the propre benignyte of oure lorde Jeſu / and ſpecially his hiȝe charite / and the grete loue that he hath to oure ſoules. And after he tolde bifore

to petre the deth that he ſchulde ſuffre for his loue. And petre wilnynge to wite alſo of John / that folwede with hem / in what manere he ſchulde dye / was anſwered thus of oure lorde: I wil that he dwelle ſo til I come: as who ſeith: I wil nou3t that he folwe me / as thou / by the paſſioun ſuffringe / but that in his ful elde and contemplacioun he ende this lyf in pees. Neuertheles other diſciples myſvnderſtood by that worde that he ſchulde nou3t haue deyde. And 3it hadde no3t that bene a grete 3ifte / ſithen it is bettre to be bodily dede and dwelle euere with criſte / as the apoſtle ſeith. After this oure lorde Jeſu paſſede away fro hem and wente a3eyne / as he was wonte / to the holy fadres in paradys. And the diſciples with grete ioye turnede a3eyne vnto Jeruſalem.

¶ Alſo oure lorde appered another tyme to mo than v^{c} diſciples and bretheren gadered to gidre / as the apoſtle poule witneſſith: but where / or what tyme / or how / it is not writen. Neuertheles we may ſuppoſe that it was as he was wonte / with grete charite / mekeneſſe / and godeneſſe on his ſide: and with grete ioye and conforte on her ſide. And ſo haue we nowe touched of xij apperynges of oure lorde Jeſu after his reſurrexioun / with oute two that folowen after in his aſcencioun.

¶ Of alle the apperynges of oure lorde Jeſu in general. ¶ Ca^{m}. lxj^{m}.

THogh it ſo be that oure lorde Jeſu apperede in dyuers maneres after his reſurrexioun fourtene ſithes / as it is ſaide: neuertheles the goſpel ſpecifieth not but only of ten: for how he apperede to his moder it is nou3t writen in any place / but we mowe reſonably and deuoutly trowe it / as it is ſeide bifore. Alſo of othere thre apperynges / that is to ſeie to Joſeph / to James / and to mo than fyue

hundred bretheren is ſpecified bifore where they ben writen / but not in the goſpelle. Alſo we mowe wel ſuppoſe of many moo ⁊ for it is lickely that he / the moſte benigne lorde / ofte ſithes viſited bothe his moder and his diſciples and Mawdeleyn / his ſpecial byloued / conforting and gladynge hem ſpecially that weren in his paſſioun moſte dredful and ſory : and that ſemeth that ſeynt Auſtyne felte where he ſeith thus of oure lordes bodily apperynge after his reſurrexioun : Alle thinges ben not writen ⁊ for his conuerſacioun with hem was ofte ſithes. And perauenture alſo the holy fadres / namely Abraham and Dauid / to whom was made of god the ſpecial byheſte of the Incarnacioun of goddis ſone / comen ofte ſithes with hym to ſee that moſte excellent virgyne / here dou3tere and goddes moder ⁊ the whiche for hem and for alle othere fonde ſo grete grace / and that bare her ſauioure and all mankynde. A lorde god / how likyngly they byhelde hir / how reuerently they enclynede to hir / and with alle the deuocioun that thei kowthe thei bliſſed hir and honoured hir / thogh it ſo were that they were not ſene of hir. Alſo in al theſe we mowe conſidre the grete benignyte / the hi3e charite / and the profounde mekeneſſe of oure lord Jeſu / as we be wonte ⁊ of the whiche ofte ſithes we haue made mynde / and the whiche ſchewen in alle his dedes / and ſpecialy here in that he wolde after his reſurrexioun and glorious victorie not ſtei3e vp anone to his bliſſe / but / in manere of a pilgrym / fourty dayes abide here in erthe to conferme and ſtrengthe his diſciples and vs in hem ⁊ and that not by his aungellis / as he my3te haue li3tly done / but compellynge hym his hi3e charite he wolde only doo that in his owne perſone / and bodily be conuerſaunt with hem / apperynge to hem / as it is ſeide / xl dayes / and ſpekynge of the kyngdom of god. And

al this he dide not onely for hem / but alſo for vs : and ȝit we konne not ſee it. He hath loued vs / and ȝit he loueth vs ſo feruentlye : and we loue not hym aȝenward : and that is a grete reprouable vnkyndeneſſe in vs : for at ſo grete fire of loue we ſchulde not onely be made hote / but by reſoun we ſchulde fully brenne. But now leuynge this goo we to his gloriouſe aſcencioun.

¶ Of the aſcencioun of oure lorde Jeſu.

¶ Ca^m. lxij^m.

TOuchynge the wonderfull aſcencioun of oure lord Jeſu / thou that hereſt or redeſt this / if thou wilt fele the ſwetneſſe therof / I wole that thou be wakerly and quikke in thy ſoule : ſo ferforth that if euere here bifore / as it was beden the / thou madeſt the by deuoute ymaginacioun as preſente to his wordes and dedes now thou doo meche more with all thy myȝt : for this ſolempnyte paſſeth alle othere / as I ſchal clerely ſchewe the withynneforth in proceſſe : and namely this one thing ſchulde ſtirre and herte thyn entencioun and quikene thyn affeccioun / that thy lorde now is paſſynge awey fro the as by his bodily preſence / the tyme of his pilgrimage here in erthe with the fully complete and ended. Wherfore his wordes and his dedes now ben the more attentily and beſily to be conſidered. For ſothely euery trewe criſten ſoule ſchulde here ſpouſe / here lorde / and her god in his away paſſynge moſte wakkerly and beſily take tente to / and tho thinges that bene by hym ſpoken and done mooſte ynwardly ſette in mynde / and moſte deuouȝtely and mekely recomende her to hym / and vtterly withdrawe all here mynde in this tyme fro alle othere thinges and ſette it holy vppon hir ſpouſe.

¶ Marc. xvj^o. Luc.xxiiij^o. Act. primo.

¶ Forto goo than to the proceſſe of the aſcenſioun of oure lorde Jeſu / we ſchulde haue in mynde that on the

¶ Proceſſus.

xl day fro his reſurrexioun oure lorde Jeſu / knowynge that his tyme was come forto paſſe fro this worlde to the fader / takynge out of paradys tereſtre the holy fadres and alle othere bleſſed ſoules / and bleſſyng Enok and hely that there abiden ſtille ȝit lyuynge / he came to his diſciples ꝟ the whiche were that tyme to gidre in mounte Syon and in the place where he made that worthy ſopere the niȝt bifore his paſſioun : there beynge than with hem his bleſſid moder and othere diſſipleſſes. And ſo apperynge to hem / he wolde ete with hem or he paſſed fro hem in a ſpecial tokene and a memorial of loue and ioye to hem : wherfore alle etyng to gidere with grete ioye and merthe in this laſte feſte of oure lorde Jeſu / than ſeide he to hem : Tyme is come now that I torne aȝeyne to hym that ſent me ꝟ but ȝe ſchulle dwelle and abide in the citee til ȝe bene newe clothede gooſtly thoruȝ vertu that ſchal come fro abouen ꝟ for ſothely with ynne fewe dayes here after ȝe ſchulle be filled with the holy gooſt / as I behiȝt ȝow : and after ȝe ſchulle goo and preche my goſpell thoruȝ all the worlde / baptiȝynge hem that wole byleue in me : and ſo ȝe ſchulle be myn witneſſes in to the vttereſt ende of erthe. Alſo he reprehended or obreyded hem now ſpecially when he biddeth hem preche of here myſbileue ꝟ in that that thei trowed not to hem that ſeie hym haue vpriſene / and that were the aungelles. As thei he ſeide to hem in this manere ſentence to make hem vnderſtande : Miche more ȝe ſchulde haue trowed and byleued to the aungeles or ȝe ſeien me / than the peple ſchal trowe to ȝowre prechynge / the whiche ſchulle not ſee me. Alſo he reprouede and obreidede than her myſbileue ꝟ for thei ſchulde knowe firſt here owne defautes / and thereby be the more meke : ſchewynge hem now in his departynge how moche it pleſed hym mekeneſſe /

and therfore he ſpecially recomendeth hit at the laſte to hem. Than they aſkeden hym of thoo thinges that were after to come: but he wolde not telle hem: for it was not ſpedefulle to hem to knowe the priuetees of god / the whiche the fader had reſerued and ſette in his owne power to fulfille whan hym likede.

℄ Thus ſtanden they to gidre / etyng and ſpekyng / with grete ioye to hem of the bleſſed preſence of her lorde: but neuertheles with grete drede and turbulaunce of his aweie paſſynge: and no wonder: for thei louede hym ſo tenderly that they myȝte not with eſy herte bere the wordes of his bodily departyng fro hem: and namely oure lady / his bleſſed moder / that louede him paſſynge alle othere. We mowe wel ſuppoſe that ſche / touchede and ſtired ſouereynly with the ſwetneſſe of moder loue / as ſche ſatte nexte hym at the mete leyde doun here hede ſwetely and reſtede vppon his bleſſid breſte: as ſeynt John dide bifore in that forſeide and moſte worthy ſopere. And ſo with ſwete teres ſighynge / ſche ſpak to hym in this manere preienge: My dere ſone / if thou wilt alway go to thy fader / I preie the lede me with the. And oure lorde confortynge hir ſeide: I pray the / dere moder / take not heuily my goynge fro the: for I goo to the fader for thy beſte: and it is ſpedeful that thou dwelle here ȝit awhile to conferme hem that ſchulle trewely byleue in me: and after I ſchal come and take the with me into euerelaſtyng bliſſe. And than ſche ſeide: My ſwete ſone / thy wille be done: for not onely I am redy to abide at thi wille / but alſo to ſuffre deeth for tho ſoules that thou ſuffreſt deth for: but euere / I beſeche the / haue mynde on me. And than oure lorde counforted more ouer hire and Magdeleyne and othere / ſeienge thus to hem: Be not ȝoure herte trobled and drede not: for I ſchal not

leue 3ow deſolate as faderles: for I ſchal goo and come and euere be with 3ow. And at the laſte he bad hem goo in to the Mount of olyuete / for thennes he wolde ſty3e vp. And ſo paſſede he at that tyme awey fro hem. And anone ri3t his moder and alle othere with oute tarienge 3eden in to the forſeide mount / that is fro Jeruſalem aboute a myle: and there eft ſones oure lorde apperede to hem. Loo / here haue we on this day tweyne apperynges. Than clipped he and kiſſed his moder / takynge his leue: and ſche a3eynewarde clipped and kiſſed hym ful tenderly. And the diſciples and Magdeleyne and alle othere fallynge doun to grounde and wepynge / kiſſeden his feet deuoutly: and he takenge hem vp keſſede alle his apoſtles benignely.

℄ Now take hede inwardlye of hem and of alle that beth now here done: and therwith byholde the holy fadres / there beynge inviſible / how gladly and reuerently they beholden and ynwardly bleſſen hir by whom they hauen receyued ſo grete a benefice of here ſauacioun: and alſo how they byholden the worthy champiouns and lederes of goddes hoſte / the whiche amonges all othere peple oure lorde Jeſu ſpecially hath choſen forto conquere alle the worlde.

℄ Proceſſus aſcencionis.

℄ At the laſte when alle the myſteries weren complete and fulfilled / oure lorde Jeſu bygan to be lifte vp fro hem / and to ſtye vp by his owne vertue: and than oure lady and alle othere felle doun to the erthe worſchippynge hym. And oure lady ſeide: My bleſſid ſone Jeſu / thynke on me: and therwith ſche my3te nou3t withholde here fro wepynge by cauſe of his goynge: neuertheles ſche was ful ioyful that ſche ſay here ſone ſo glorioufely ſtyenge vppe to heuen. Alſo the diſciples this ſeynge ſeyden: Lorde / we haue forſake alle worldes goodes for

the ⁊ haue mynde on vs. And ſo he / hauynge his handes lifte vp and bliſſynge ham / with a bri3t ioyful face / coroned worthily as a kyng and glorioufly araied / ſtyenge vp to heuene / ſeide: Beeth ſtedfaſte and worcheth manfully ⁊ for I ſchal be euere with 3ow. And ſo oure lorde Jeſu / al glorioufe whyte / and rodye ſchynynge / and ioyeful / ledynge with hym that noble multitude / and goynge byfore and ſchewynge the wey of hem in dede fulfilled than that the prophetes hadde ſeide longe bifore of his aſcencioun. And they alſo / with vnſpekable ioye / folwynge hym ſongen merily the pſalmes and ympnes of his louynge as pertynede to that blifful tyme of here delyueraunce fro alle ſorwe / and entre into alle bliſſe with oute ende.

¶ And in that tyme the Archaungel Mychael / prouoſte of paradys / goynge bifore / tolde the bleſſid court of heuene that oure lorde Jeſu was comynge and vpſtienge ⁊ and anone alle the bleſſid ſpirites after her ordres 3eden a3eyn her lorde / none lafte byhynde / and metynge with hym and worſchipping hym with alle the reuerence that they kowthe / ladden hym with ympnes and ſonges of ioye that may not be ſpoken nor thou3t ⁊ and ſo metynge to gidre the holy fadres and the bleſſed ſpirites / and ſyngynge Alleluya and moſt ioyful ſonges with reuerence bifore hym / maden a grete ſolempnite and a worſchipfull feſte. 3e lorde / who my3te telle what feſte that was? and what ioye they hadde whan they mette to gidere? And whan they hadde done dewe reuerence to oure lorde / and fulfilled here merye ſonges that pertynede to his glorioufe aſcencioun / thei torned hem to othere / bothe the bleſſid ſpirites and the holy fadres / reioyſynge and ſingynge. And firſt the holy ſpirites in this manere ſeienge: 3e princes of peples beeth wel come ⁊ and ioyfull we be of

¶ De Michaele nuncio.

¶ Principes populorum, etc.

ȝoure comynge. Alleluya! ȝe are now here gedered / and wonderfully lift vp with ȝoure god / alleluya / therfore maketh merthe and ſingeth now to hym that ſo glorioufly ſtyeth vp aboue heuene and heuene. Alleluya / alleluya!

℄ Principes populi domini, etc.

And the holy fadres ioyfully anſwerede: To ȝow princes of goddes peple / alleluya! oure keperes and helperes / alleluya! ioye and pees be euere / alleluya! Syngeth ȝe and maketh merthe alſo to oure goode lorde / kyng and ſauyour. Alleluya / alleluya / alleluya!

℄ In domum domini.

And ferthermore alle to gidere ſongen and ſeyden: Now we gone myrilye in to the hous of oure lorde / alleluya / and that worſchipful citee of god ſchal reſceyue vs alle to gidre / alleluya / in ympnes and ſonges of myrthe and ioye. Alleluya / alleluya!

℄ Loo here was moche myrthe and ioye: alle they ſongen and ſouereynly ioyeden. As the prophete dauid ſeith:

℄ Aſcendit deus in iubilacione, etc.

God ſtyeth vppe into heuene in moſt wonderfull ioye of the apoſtles that ſeie hym that tyme: and in voys of trumpe / that is in voys of aungelles that appered than and ſpake to the apoſtles. Sothely oure lord Jeſu ſtyeth than opounly / to the comforte of his moder and the apoſtles as longe as here bodily ſight wolde ſuffice to ſee hym. And after a briȝt clowde toke hym fro her eiȝen: and anone in a moment / that is in an vnperceyuable ſhort tyme / he was with alle his aungeles and the forſaide holy fadres in the hyeſte heuene. A lorde / what ioye was that than to ſee that bleſſede lorde ſo glorioufly vp ſtienge. Sothely / I trowe / who ſo myȝte haue ſeyne that as the apoſtles diden / and therwith herde that ioyful ſong of aungeles and holy ſoules with hym vp ſtienge / for that paſſynge ioye his ſoule ſchulde haue be departed fro the body and gone vp to heuene alſo with hem / and no wondre. Wherfore oure lorde / knowynge the infirmyte

℄ N. B.

of mankynde in bodily lyf here / wolde ſchewe ſumme of his bliſſe to his moder and othere diſciples / in as moche as they myȝte bere that was in that bliſful ſiȝt of hym vpſtienge and hidde fro hem that they myȝt nouȝt bere ſo in fleſchely lyuynge. And therfore alſo he ſent to hem tweyne aungeles in mennis likneſſe that they ſchulde not ouer myȝt be trauailled in that ſtandynge and lokynge vp after hym to heuene: for they were ſo rauyſched by that bliſful ſiȝt of hym that they hadde forȝete hem ſelf: and alſo he ſende the aungeles to comforte hem in that they herde the aungelles witneſſe acordynge with hem of the aſcencioun of oure lorde. And whan the aungeles had beden hem that they ſchulde no lenger loke after Jeſu bodily preſent in that forme that they ſeie hym than ſtiȝe vp in to that tyme that he ſchulde come in that ſelf forme bodily to deme alle quikke and dede: but that they ſchuld turne aȝen in to the citee and there abyde the holy gooſt / as he hadde ſeide hem byfore. Than oure lady mekely ¶ B. prayde the aungelles to recomende hir to hir bliſful ſone. And they / lowely enclynynge to hir / gladdely toke her byddynge. And alſo the apoſtles and Magdeleyn recomended hem in the ſelf manere. And after / the aungeles paſſyng fro hem / they turnede aȝen into the citee / as they were beden / to mount ſyon / there abidynge the beheſte of oure lord Jeſu.

¶ Now goo we vp by deuoute contemplacioun to oure ¶ N. B. lord Jeſu / byholdynge in ymaginacioun of heuenly thinges by likneſſe of erthely thinges how he / with all that forſeide worthy and bliſſeful multitude of holy ſoules / openynge heuene ȝates / that were bifore that tyme ſpered aȝenſt mankynde / as a worthy conquerour ioyfully entred and gladly knelynge byfore the fader / ſeide: Fader / I thonke the / that haſte ȝeuen me the victorie of alle oure

enemyes and aduerſaries ⁊ and loo / fader / here I preſente to the oure frendes that were halden in thraldom : and for alſo moche as I haue behiȝt to my bretheren and diſciples / the whiche I lafte in the worlde / to ſende to hem the holy gooſte / I pray the / fader / fulfille my byheſte ⁊ and I recomende hem alſo to the. Than the fader / takynge hym vp / made hym ſitte on his riȝt honde / and ſeide : My bleſſed ſone / alle power and dome I haue ȝeuen to the ⁊ and therfore of that thou aſkeſt diſpoſe and doo as the liketh. After that alle the holy fadres and the bleſſid ſpirites / the whiche hadde in worſchippynge of the holy trinite falle doun lowely with alle reuerence / riſynge vp bygunne aȝeyne to ſynge her ſonges of myrthe and vnſpekable ioye byfore the trone of god. For ſithen Moyſes and the children of Iſrael ſongen in thonkynges and louynges of god whan they were paſſed the rede ſee / and here enemyes thereynne drowned ⁊ and alſo the ſelf tyme Marie / Aaron ſiſtre / with othere wymmen folowyng hir in tympanes and othere meladye / dawnſeden and ſongen to goddis louynge ⁊ alſo dauid with his peple ledynge the arke of god in to Jeruſalem harpede and daunſede byfore the arke for ioye / and chaunteres ſongen / and in othere dyuerſe mynſtralcye thei honourede and worſchippede god ⁊ and alſo ſeynt John ſeith in the apocalipſe / that he herde a voyſe in heuene of an hondred and foure and fourty thowſand harperes harpynge and ſyngynge a newe ſonge bifore the throne and the fete of the verray lambe Jeſu : miche more we mowe reſonably trowe that now in this ioyful tyme whan Jeſu with his cumpanye were paſſed alle ſorowe / and alle aduerſaries were ſo graciouſly ouercome / and he that was tokened by the arke / Jeſu / was ſo glorioufly come into the citee of heuenly Jeruſalem / alle that bleſſed felawſchippe of

ſpirites and ſoules withoute noumbre ſongen and maden ioye and mirthe that no tonge maye telle nor herte thenke. Sothely now in that bleſſed citee of heuenly Jeruſalem is ſongen and herde that ſouereyne ſonge of ioye ⁊ and / after the prophecie of Thobie / by alle the ſtretes therof is ſongen / Alleluya! that is as moche to ſeie as / the louyng of oure lorde.

℄ Neuere fro the bygynnynge of the world was there ſo ſolempne and ſo ioyeful a feſte / ne neuere perauentre ſchal be / but at the laſte after the day of dome / when alle the choſen ſoules ſchole be preſented there with here bodyes glorified. And therfore / as I ſeide at the bygynnynge of this chapitre / this ſollempnite / alle thinges conſidered / paſſeth alle othere. Take hede of eche of hem / and ſee whether it be ſooth that I ſeie: Firſt / the Incarnacioun of oure lorde Jeſu is a ſolempne feſte and worthi ⁊ for that was the bygynnynge of alle oure gode and oure ſauacioun: but that was oure ioye and not his / for he was thanne cloſede in his moder wombe. Alſo the Natiuite of hym is a ſolempne and hiȝe feſte / and worthily merthe to be made therynne: but that is alſo as on oure ſide / for as on his ſide we oweth to haue compaſſioun of hym that was for vs borne in ſo greet pouert / hardneſſe of weder / and other abieccioun. Alſo / as to vs his paſſioun is a grete feſte / thoruȝ the whiche we bene brouȝt out of the fendes thraldom / and alle oure ſynnes ben forȝeuen and done aweie ⁊ and / as ſeynt Gregor ſeith / hit hadde nouȝt availled vs to be born / but hit hadde alſo profited vs forto be bouȝt. Neuertheles for the grete tormentis of hym / and that hardeſt and moſte deſpitous deth that he ſuffrede for oure redempcioun and bieng / there was thanne no mater of ioye / but rather of ſorwe ⁊ bothe to hym in that peynfull ſuffrynge / and to vs for

℄ Nota excellenciam feſti aſcencionis.

℄ Incarnacio.

℄ Natiuitas.

℄ Paſſio.

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¶ Reſurrexio.

oure ſynfull deſeruynge. Ferthermore ȝit / the reſurrexioun of our lorde Jeſu is a glorioufe / ſolempne / and ioyful feſte bothe for hym and for vs: for than was his body glorified and alle peyne and ſorwe paſſed / and we iuſtified / and haue an erneſt and enſaumple withouten dowte alſo of oure laſte vpriſynge in body and ſoule. And therfore of this worſchipful and ioyful day ſpecially ſyngeth holy chirche by the wordes of the prophete dauid: This is the day that oure lorde made: be we mery theryn and glad. And as ſeynt Auſtyne ſeith in a ſermoun: This day is holyeſte of alle othere. But that may be vnderſtonde of alle othere bifore that day: for this day of the Aſcencioun by reſoun is grettere and holyere: and that touchynge thre partes: that is to ſeie / oure lorde hym ſelf / the bleſſed ſpiritis in heuene / and mankynde in erthe. For as to the firſte: thowh oure lorde hadde thanne glorioufly in body and ſoule vpriſen fro deth to euerelaſtyng lyfe: neuertheles he was bodily ȝit as a pilgryme in erthe / fro his owne kynde heritage and rewme. Alſo as to the ſecounde: ȝit ſeie not the aungeles here felawſchip encreſede by ſeyſone taking of mankynde with hem in bliſſe. And as anentis the thridde: ȝit was cloſed and ſtoken the ȝate of heuenly paradys: and ȝit were not the holy fadres and ſoules preſented to the fader of heuene. The whiche all thre were complete and fulfilled in this holy aſcencioun. And if we take good hede we mowe ſee that all that god wrouȝte and dide / he dide forto come to this ende: and withoute this alle his werkes hadde be as imperfite. For loo / heuene and erthe and all that is made in hem is made for man / and man forto haue the bliſſe of heuene: and therto myȝt no man come after he hadde ſynned in to this day / were he neuere ſo good and riȝtwys. And ſo

¶ Hec eſt dies quam fecit dominus.

¶ Nota tria excellentiae.

¶ Prima.

¶ Secunda.

¶ Tercia.

we mowe ſee how worthy this holy day is. ȝit more ouer the feſte of Pentecoſt is hyȝe and holy / and worthily holi chirche maketh it ſolempne: for than was ȝeuen therto that hyȝe worthyeſte ȝifte / that is the holy goſte: but this is to vs and nouȝt to hym. But this aſcencioun day is propurly the moſte ſollempne feſte of oure lorde Jeſu: for this day firſt in his manhede he bygan to ſitte on the faderes riȝt hande in bliſſe / and toke ful reſte of all his pilgrymage bifore. Alſo this is propurly the feſte of alle the bleſſed ſpirites in heuene: for this day they hadde a newe ioye of her lorde / whom they ſeie neuere bifore there in his manhede. And alſo for this day bygan firſt to be reſtored the fallynge doun of her felawes / and that in ſo grete multitude and noumbre of bleſſid ſoules of patriarkes and prophetes and alle tho holy ſoules that this day firſt entrede in to that bliſſed citee of heuenly Jeruſalem / here kynde heritage aboue. Wherfore ſithen we maken ſollempne the feſte of one ſeynte that is paſſed out of this worlde to heuene / miche more we oweth to do of ſo many thowſandes / and ȝit paſſyngly of hym that is ſeynte of alle ſeyntes. Alſo this is ſpecially the feſte of oure lady: for alſo moche as this day ſche ſeye hir bliſſed ſone Jeſu / verrey god and man / ſo gloriouſly crowned as kyng / ſtey vp to heuene. ȝit alſo this is propurly oure feſte: for this day was firſte oure kynde exalted and lift vp aboue the heuenes. And alſo for but if criſt hadde ſo ſteye vppe / that worthy ȝifte of the holy gooſt / wherof we maken ſolempnyte / we myȝte not haue receyued: as he ſeide to his diſciples: Hit is ſpedeful to ȝow that I goo vp to the fader: for but I goo ſo fro ȝow / the holy goſt comfortour ſchal not come to ȝow. And therfore ſeith ſeynt Bernard in a ſermoun of this feſte of the aſcencioun / *Sermone iiij°* / in confirmacione of my forſeide ſentence /

¶ Pentechoſte.

¶ Aſcencio feſtum Jeſus.

¶ Aſcencio feſtum Angelorum.

¶ Aſcencio feſtum domine.

¶ Aſcencio feſtum noſtrum.

that this glorioſe feſte of the aſcencioun of oure lorde Jeſu is an ende and fulfillynge of alle othere ſolempnitees and feſtes / and a bleſſed conclucioun of all the iourney of oure lorde Jeſu after his manhede. Thus mowe we opounly ſee that this day and this feſte is moſte hiȝe and ſolempne of alle othere. And that ſoule that loueth trewely oure lorde Jeſu ſchulde this day be more rauiſched to heuene and more gooſtly ioye haue in herte thanne yn any day of the ȝere. For thus ſeide oure lorde Jeſu to his diſciples: If ȝe loueden me / ſothely ȝe ſchulde be glad and ioyful that I goo to the Fader. Wherfore I leue that I ſeide truely bifore / that there was neuere in heuene a day ſo ioyful and ſo ſolempne as this day. And ſo this ioye and this ſollempnyte durede in to the day of pentecoſte / wherof we mowe deuoutely ymagyne and haue meditacioun in this manere.

℔ Nota bene.

℔ Si diligeretis me, etc.

℔ Hora ſexta aſcendit Jeſus.

℔ The Aſcencioun of oure lorde was at the ſixte houre: for byfore he ete with his diſciples at terce. Thanne mowe we thus ymagyne that thoo ten dayes fro that houre that he aſcended in to the houre of the holy goſt ſende / the nyne ordres of aungelles with the holy fadres and ſoules that he toke vp with hym made hym ten feſtes: and he aȝeynwarde rewarded hem ſpecially in ſom ſinguler coumforte euery day. And ſo though alle that were thanne in heuene generally were of his aſcencioun ioyeful / and made ſo murye a feſte that no tonge can telle: neuertheles ſpecially the firſte day fro the houre of his aſcencioun in to ſexte of the next day folowynge aungelles made her feſte. The ſecounde day in the ſelf manere maden her feſte archaungeles: the thridde day / vertues: the ferthe day / poteſtates: the fyuethe day / principates: the ſixte day / dominaciones: the ſeuenthe day / thrones: the eighthe day / Cherubyn: the nynthe day / Seraphyn.

And ſo theſe nyne ordres of aungeles contynuede here feeſtes in to the ſixte houre of the vigile of pentecoſt: and fro thennes in to terce of the day folwyng / that is of the ſonday in pentecoſt / the holy fadres with here felawſchippe made her feſte to Jeſu / bleſſed with oute ende. Amen.

℄ Of the ſendynge doun and the comynge of the holy gooſt. ℄ Cam. lxiijm.

AFter that oure lorde Jeſu was gone vp to his bliſſe / and the aungeles hadde beden the diſciples to torne aȝen in to the citee / as hit is ſeide next bifore: they with his bliſſed moder worſchepynge hym and kiſſynge deuoutly the ſteppes of his feete / where he laſte touched the erthe / as the goſpell of luke telleth / they went aȝeyne in to Jeruſalem with grete ioye / and there they abiden the comynge of the holy gooſt / contynuely in deuoute prayeres louynge god and bleſſynge oure lorde. And whan the tenthe day was comen fro his aſcencioun / that was the fifte day fro his reſurrexioun / oure lorde Jeſu ioynynge the figure of the olde teſtament with the newe / for alſo moche as the tyme of grace was in that day come / he ſeide to the fader thus: My fader / haueth now in mynde the byheſte that I made to my bretheren of the holy gooſt. And the fader anſwerde: My dere ſone / I am wel apayde of that byheſte: and now is tyme that hit be fulfilled. And more ouer he ſeide to the holy gooſte: We preye the that thou goo doun to oure diſciples / and that thou fille hem of thy grace: coumforte hem / ſtrengthe hem / teche hem / and ȝeue hem habundaunce of vertues and ioye. And anon the holy goſt came doun with a wonderful noyſe / in brennynge tunges / vpon an hundred and twenty diſciples ℄ N. ℄ B.

gedered that tyme to gideres / and filled hem with all ioye / vertues / and grace: by vertue wherof the diſciples ſtrengthed / tauȝte / liȝtned / and enflawmed / ȝeden after by alle partes of the worlde and made it ſuget to hem in greet partie.

℣ N. Totum ſequens. ℣ This is a worthy feſte: and this is / among othere / a ſwete and a louely feſte: for this is the feſte of hym that is loue propurly / as ſeynt Gregorie ſeith / that the holy gooſt is loue. Wherfore he that loueth god ſchulde in this feſte ſpecially be enflawmed with loue or / at the leſte / with a brennynge deſire to loue. But thus wole not bee with fleſchely or worldly loue medled / as ſeynt Bernard ſeith in a ſermoun of the aſcencioun in this manere ſentence: He erreth gretely what ſo he is that weneth forto medle to gidre that heuenly ioye with theſe bitter aſkes of fleſchely likynge: or that ſwete gooſtly bawme with this venyme: or thoo graciouſe ȝiftes of the holy goſte with theſe foule ſtynkynge luſtes. And no wonder / for as the ſelf Bernard ſeith: The apoſtles for the tyme that they hadde oure lorde bodily preſent with hem for the loue that they hadde to his body / though it was holy and good / ȝit for that tyme they were vnable to reſceyue parfiȝtly the holy gooſt / as he ſeide hym ſelf: *Niſi ego abiero / paraclitus non veniet ad vos /* But I goo fro ȝow / the holy gooſt ſchal not come to ȝow. Miche more than he that is knitte with loue to roten mukke / or to a ſtynkynge kareyne / is in all manere vnable to that clenneſt and ſweteſt loue of the holy gooſte: for there is non accorde nor knettynge to gidre of ſothfaſtneſſe and vanyte / of liȝt and derkneſſe / of the ſpirite and the fleſch / of fire and of colde water. But parauntre thou that feleſt not the ſweteneſſe and coumfort of that gooſtly likynge and loue ſeiſt to me: With oute coumfort of loue and likynge I may not be:

℣ Bernardus.

what ſchal I do thanne while I fele not that gooſtly loue? Seynt Bernard anſwereth thus and ſeith to the: Forſake firſte fully and truely alle veyne worldes coumfort and all fleſchely loue and likynge / and abyde awhile in deuout prayeres / as the apoſtles dide the comynge of the holy gooſt / wherof they knew none certeyne tyme: and thou ſchalt fele withyn ſchort tyme that he ſchal come and coumforte the bettre than thou kowdeſt byfore knowe or thenke. And in greet coumfort of hym that forſaketh worldly comfort for god / the ſame ſeynt Bernarde concludeth in theſe wordes: The apoſtles in this abydynge ſeten perſeueraunt with one wille to gidre in preyere with the wommen and Marie / Jeſu modre. And in the ſelf manere lerne thou to preye / lerne to ſeke / to aſke / and to knokke at the dore / til thou fynde / til thou take / and til it be oponed to the. Oure lorde knoweth thy freele and feble kynde / and he is trewe and wole not ſuffre the to be tempted more than thou mayſt bere. And I triſte in hym that if thou wilt abyde truely thou ſchalt not abyd the tenthe day / but that he ſchal come bifore and coumforte thy deſolate ſoule: and ſo preyeng in his bleſſynges of gooſtly ſwetneſſe / ſo that thou ſchalt haue ſo grete likynge in his mynde and in thoo gooſtly drynkes that he ſchal make the drunken ofte in ſoule / that thou ſchalt be ioyful and glad that euere thou forſoke the falſe coumfortes of the worlde.

℄ Nota bene.

℄ Nota bene.

℄ Loo / by this forſeide ſentence of ſeynt Bernard we mowe ſee in partie what byhoueth to reſceyue the holy gooſt and his loue. Wherfore that we mowe be able to reſceyue here that grete ȝifte of the holy gooſte and his coumforte / and after come to that bliſſe that oure lorde Jeſu is now ſteye vp to and hath made oure wey bifore vs / leue we and hate we all falſe loue and likynge of this

wrecched worlde: and ſette we not oure loue on the ſtynkynge fleſche / and noriſſhe we it not in deſires: but deſire we contynuelly forto be departed therfro: ſo that thoruȝ the grace of the holy gooſt helpynge vs / we mowe folowe ſumwhat the bleſſed lyf of oure lorde Jeſu in this world and after goo vp to hym and to oure kynde heritage of bliſſe in the gloriouſe citee of heuenly Jeruſalem / where he / ſouereyn kyng / with the fader and the holy gooſte / oon god in trinite / lyueth and regneth with oute ende. Amen.

℄ Thus endeth the contemplacioun of the bleſſid lyf of oure lorde Jeſu: the which proceſſe for alſo moche as it is here thus writen in Engliſſhe tonge lengere in manye partes and in other manere than is the latyne of Bonauenture: therfore hit ſemeth not conuenient to folowe the proceſſe therof by the dayes of the wike / after the entent of the forſaide Bonauenture: for it were to tediouſe / as me thinketh / and alſo it ſchulde ſo ſone be fulſome and not in comfortable deyntethe by cauſe of the freelte of mankynde / that hath likynge to here and knowe newe thinges / and tho that bene ſeldene herde ben ofte in the more deyntethe. Wherfore it ſemeth to me beeſt that euery deuoute creatour that loueth to rede or to here this book take the partes therof as it ſemeth moſte coumfortable and ſtirynge to his deuocioun: ſumtyme oon and ſumtyme another / and ſpecially in the tymes of the ȝere and the feſtes ordeyned in holy chirche / as the materes ben pertynent to hem. And for alſo moche as that bleſſed and worthy feſte of the preciouſe ſacrament of Jeſu bodye / in the whiche he is euery day bodily preſent with vs / to oure moſte comfort that we mowe haue here in erthe / is the ende and the concluſioun of alle othere feſtes of hym graciouſly and reſonably ordeyned by holy chirche /

as it was ſeide bifore: therfore with the grace of the holy gooſt and of hym of whom that feſte is / we ſchulle ſpeke ſumwhat more to coumfort of hem that treweli byleue / and to confuſioun of alle falſe lollardes and heretikes. Bleſſed be the name of oure lorde Jeſu and his moder Marie / now and euere with oute ende. Amen.

¶ Explicit Speculum vite Chriſti.

Aſchort tretys of the hiȝeſte and moſte worthy ſacrament of criſtes bleſſed body and the mer-ueyles there of.

¶ *Memoriam fecit mirabilium ſuorum miſericors et miſerator dominus: eſcam dedit timentibus ſe.* Theſe wordes of Dauid in the ſawtere / ſeide in prophecie longe tyme bifore the incarnacioun of oure lorde Jeſu / ſpecially of the worſchipful ſacrament of his preciouſe body / hauen this ſentence and vnderſtandynge in engliſche tonge: Oure lorde / merciful and mercy ȝeuere / hath made a mynde of hiſe merueyles / in that he hath ȝeuen mete to hem that dreden hym. This mete is that preciouſe goſtly mete of the bleſſed body of oure lorde Jeſu in the ſacra-mente of the auȝtere / that he of his ſouereyn mercye ȝeueth euery day in forme of brede to alle thoo that truely dreden hym as here lorde god: by the whiche drede thei kepen hem out of dedly ſynne / and mekely ſtandene in the ſtidfaſt bileue of holy chirche. And this gooſtly mete he ȝeueth: and hath made therby a ſpecial mynde of his merueilles: that is to ſeie / as the preoſt reherſeth in the canone of the meſſe / in mynde of his merueylouſe and bleſſed paſſioun / and of his merueillous reſurrexioun / and of his merueylouſe and glorioufe aſcencioun / and gene-rally in mynde of alle the merueylous werkes and dedes

of hym in his bleſſed lyf here in this worlde: the whiche is treted in all this book bifore writen.

¶ Forto bygynne firſt at his merueylouſe incarnacioun. Loo / hou expreſſe mynde therof is this mete that he ȝeueth to vs in the ſacramente of the awtere: for thereynne is he verreily / and in that ſelf body that was ſo merueyloſly conceyuede by the holy gooſt aboue kynde / and alſo merueyloſely born of his bliſſed moder Marye with oute ſorwe or weme of ſynne: and ſo forth of alle the merueyloſe werkes and dedis of hym in this goſtly mete we haue that ſpecial mynde that none may be more: and that we haue of none othere: for all othere thinges that we haue mynde of we conceyuen in ſpirit and in herte / ſo that thereby we haue not the bodily preſence of hem. But in this goſtly mete and ſacramentale commemoracioun of oure lord Jeſu he is verrely and bodily preſent with vs vndir another forme / but ſothely in his owne propre ſubſtaunce verray god and man. For what tyme he ſchulde ſtie vp into heuene he ſeide to his apoſtles and her foloweres in theſe wordes: Loo / I am with ȝow alle the dayes into the worldes ende: coumfortynge hem by this benigne promiſſe that he ſchulde dwelle with hem / not onely by the goſtly preſence of his godhede / but alſo by the bodily preſence of his manhede / that he ȝeueth to vs in this forſeide mete of his fleſche and blood / but in mynde of his meruailles generally / as hit is ſeide / moſt ſpecialy in mynde of that bleſſed paſſioun that he ſuffrede for vs. For what tyme he ſchulde paſſe out of this worlde to the fader / the nyȝt bifore his paſſioun / at that worthy ſopere with his diſciples / as hit is ſeide bifore / he made and ordeynede this ſouereyne and moſt worſchipful ſacrament of his fleſche and blood / ȝeuynge his body in to mete and his blode in to drynke for a ſpecial mynde of his

paſſioun and deth. For thus ſeith he to his apoſtles in that firſte makynge of this heleful ſacrament: This dothe ȝe in my mynde. So that the ſouereyne and moſte worthy mynde of his paſſioun and paſſyng loue to vs ſchulde be euermore this hiȝe worſchippeful ſacrament. This is that precious goſtly mete and ſpecial mynde of oure lorde Jeſu / in the whiche is hadde all gooſtly likynge and the ſauoure and taſte of all ſwetneſſe. And alſo this is that ſwete memorial / wherthoruȝ we bene with drawen and kepte fro wickedneſſe / and coumforted and ſtrengthed in godeneſſe / and profiten euery day in encreſe of vertues and of grace. In ſothfaſtnes this is that hiȝe ȝifte and moſte noble memoriale that oweth worthily to be prentede euere in oure mynde and to be beſily i-kept in the ynwarde affectioun of the herte / in to contynuele mynde of hym that ȝeueth vs this ſwete memo-riale and precioufe ȝifte: for whos ȝifte is ofte tyme ſeene / his mynde is likyngly prented in the herte. Thus oure lord Jeſu of his greet mercye hath made a likyng mynde of his merueyles in this gooſtly mete / the whiche is moſte merueyle of alle merueyles / ȝeuyng this mete ſpecially to hem that dreden hym.

¶ And here we ſchole vnderſtande that in tweyne maneres men dreden god: and there after he ȝeueth this mete dyuerſly to hem. For ſome dreden god as ſeruauntes dreden her lorde / leuynge and eſchewynge to ſynne onely for drede of peyne. And to theſe manere of men / if they ben oute of dedly ſynne and in grace / oure lorde ȝeueth this forſeide mete as to here goſtly ſuſtenaunce / but alſo to here ſouereyn likynge: ſo that by the vertue thereof they ben ſuſteyned in lyf of ſoule and kepte fro euere laſtynge deth. But othere ben that dreden god as trewe children dreden to offende here

ſader for loue of hym. And to this manere men oure lorde god ȝeueth this precioufe mete / not onely to here goſtely ſuſtenaunce / but alſo to here ſouereyn likynge and wonderful comfort in ſoule. And of this manere of dredyng folke ſpeketh the ſelf prophete Dauid / in theſe wordes: *Quam magna multitudo dulcedinis tue domine / quam abſcondiſti timentibus te* / that is to ſeie: A lorde god / how mykel is the manyfolde plente of thy ſwetneſſe / the whiche thou haſt hidde to hem that dreden the. But they that dreden not god hauen neyther goſtly ſuſtenaunce nor heleful likyng of this precioufe mete / but thoruȝ her owne wickedneſſe and vndeſpoſynge in ſoule taken hit and eten hit to here gooſtly deth and euere laſtynge dampnacioun. And that bene tweyne manere of peple: one is of hem that drede not to reſceyue this holyeſte ſacrament in dedely ſynne / or elles by defaute of drede contynuen in her ſynne: for as the wiſe man ſeith: The drede of god caſteth oute ſynne: and therfore who ſo contynueth in dedely ſynne hit is an opoun prefe that he dredeth nouȝt god: and than is he vnable to reſceyue and helefully ete this worthy ſacrament. Another manere peple that lakken the drede of god ben heretikes: the whiche in defauȝte of boxum drede to god and holy chirche / preſumptuouſly lenynge vppon hir owne bodily wittes and kyndely reſoun / leuen not that holy doctoures hauen tauȝt and holy chirche determynede of this bleſſid ſacrament / but falſely trowen and obſtynately ſeien that it is brede in his kynde as it was byfore the conſecracioun: ſo that the ſubſtaunce of brede is not turnede in to the ſubſtaunce of goddis body / but dwelleth ſtille brede as it was byfore / by cauſe that it ſemeth ſo to alle her bodily wittes. The whiche errour and hereſye / and alle othere of this holyeſte ſacrament / with oute doute

ſpringen of gooſtly pryde / and preſumpcioun of kyndely witte / in defaute and lak of lowely drede. For outher ſuche men leuen that god may worche alle thoo merueyles abouen the comune courſe of kynde / as holy chirche techeth in this holy ſacrament / or nouȝt: and ȝif thei leue not that he may / thanne dreden they hym nouȝt as god all myȝti: and ſo ben they worſe than Jewes or ſarecenes: for bothe byleueth that god is almyȝty. And on the tother ſide if thei ſeien and leuen that god for he is all myȝty may worche tho meruayles / but they leue not that he doth ſo for alſo moche as here kyndely reſoun telleth hem the contrarie / thanne drede they not forto aȝeyn ſeie the ſouereyn goodneſſe and loue of god to mankynde / as in that partye that holy chirche techeth and byleueth of this holy ſacrament: and in that they preue hem ſelf gret fooles. For thouȝ it were ſo that it were in doute / whether the techynge and the byleue that holy chirche hath of this holy ſacrament were ſothe or nouȝt / or elles alſo ſette caſe that hit were not ſothe: ȝit the ſiker parte were to byleue as holy chirche techeth with a buxome drede. For in that we leuen oure owne kyndely reſoun / and ben obeyſaunt to god and holy chirche / as hym ſelf biddeth vs: and alſo we withdrawen not in oure byleue of the myȝt of god / nor of his loue and ſouereyn goodneſſe to vs / but rather maken it more / if hit ſo were that hit were not ſooth as we byleuen and that were litel perel or rather none / but mede to vs in alle partes for oure good wille to god and holy chirche. And alſo in that byleue there is none perile of ydolatrie / as the falſe heretikes ſeith that we honouren and maken brede oure god: for we ſeien and byleue that in that holy ſacrament brede is turned into goddis body by vertu of criſtes wordes: and ſo we honoure not brede but all holely god

¶ Nota racionem.

and his bleſſed body in forme of brede / that is to ſeie in that likneſſe of brede that we ſene with oure bodily eyȝen : we honouren goddes body that we ſene by trewe byleue in ſoule with oure goſtly eyȝen.

¶ Thus we hauinge loue drede of god / and ſtandynge ſtedfaſtly in the byleue that holy chirche hath tauȝt vs ſpecially of this holyeſte ſacrament / we ſchulle conſidre and ynwardly byholde to kyndelynge and noriſchynge of oure loue to oure lorde Jeſu / that ȝeueth vs of his hiȝe grace this precioufe mete of his bleſſid body / the merueyles that he maketh and worcheth therynne / ſpecially in tweyne maneres : that is to ſeie / in one manere euery day priuely / wherof we haue knowynge onely by beleue with ynneforthe : and alſo in another manere ſomtyme openly / wherof we haue knowynge by trewe tellynge of myracles with outeforth ſchewed.

¶ Touchynge the firſte manere of merueyles : hit is a ful greet merueyle that by vertue of criſtes wordes brede is turned in to goddes body / and wyne in to his blode. And to ſtrengthe vs in byleue of this merueyle we ſchole haue in mynde that he with the ſelf myȝt of his worde made all the world of nouȝt : and of the ribbe of Adam made Eue in fleſche and blood : and turnede the wyf of loth in to an ymage of ſalte : and moyſes ȝerde tornede in to a ſerpente : and the welles and wateres of Egipte turnede in to blode. Wherfore ſithen god all myȝty wrouȝte alle theſe merueyles and many moo aboue the reſoun of man and the comune curſe of kynde : why may he not alſo by the ſelf myȝt turne brede in to his body? There is non reſoun to preue the contraire but if we wolde ſeie that god were not all myȝti / that god forbede.

¶ Alſo hit is a grete merueyle that the ſelf body of oure lord Jeſu / that ſitteth in heuene vppon the fader riȝt half /

is verreyly and holely in alle places of the worlde where this holy ſacrament is treted / ſothely contynede in that ſacrament in that ſelf fleſche and blode / that was conceyuede of the holy gooſt / and borne of the bleſſed virgyne Marye / and henge vppon the croſſe for oure ſauacioun. This may not be comprehended fully by mannis reſoun / but onely ſtondeth in byleue. Neuertheles there is a manere of like merueyle in kynde: that a word ſpoken of one man to myche peple is holy in hym that ſpeketh hit / and alſo in alle tho that heren hit / be they neuere ſo manye. Hit is alſo a greet merueyle that ſo grete a body of oure lorde Jeſu is fully and holy comprehended in ſo litel a quantite of the hoſte: and therwith alſo if that hoſte be departed in to many ſmale partes hit is as fully in euery parte as hit was in all the hole. Hereto alſo is a manere likkeneſſe that we ſene in kynde: how the ymage of a mannis grete face and of a grete body is ſene in a litel myrour: and if it be broken and departed / ȝit in euery parte hit ſemeth al the hole ymage / and not in partie after the partes of the glaſſe ſo broken.

℄ Many othere wonderful merueyles oure lorde god all myȝty worcheth in this precioufe ſacrament / of his endeles mercy / to oure gooſtly comfort and hele of ſoule: the whiche we mowe not comprehende by kyndely reſoun and oure bodily wittes / but onely by trewe byleue. And therfore hit is greet folie and goſtely perile to ſeke curiouſely in ymaginacioun of reſoun the merueyles of this worthy ſacrament. But hit is moſte ſiker / namely to a ſymple ſoule / and ſuffiſeth to ſauacioun touchynge the forſeide merueyles and alle othere of this bleſſed ſacrament to thynke and fele in this manere. Thus hauen holy doctours tauȝt and holy chirche determynede: and therfore thus I trowe and fully byleue that it is in ſotheneſſe / thouȝ my

¶ Gregorius. kyndely reſoun a3eyn ſeie it. For as ſeint Gregory techith / that feith hath no merite to the which mannes reſoun 3eueth experience.

¶ Touchynge the ſecounde manere of merueyles and meracles ſchewed with outeforth by vertue of this holy ſacrament and in this holy ſacrament / as we fynden wreten.

¶ Nota tres cauſas miraculorum in ſacramento. For thre ſkilles oure lorde ſchewed in dyuerſe maneres tho myracles and merveiles in this precious ſacrament : that is to ſay / ſomtyme to comforte hem that bene in trewe beleue of this bleſſid ſacrament / and to kyndele her loue therby more feruently to god and to worſchippynge of that ſacrament: alſo ſomtyme be ſpecial grace forto conuerte and turne to trewe beleue hem that bene out therof: and alſo ſomtyme to open preef of grete vertu therof in deleueraunce of peynes and ſauyng fro bodily meſcheef and gooſtly. And of yche of theſe thre I ſchall telle ſchortly ſome merveyles and myracles that I ſynde wreten : the whiche ben of ſo grete auctorite / as to my felynge / that ther may no man a3enſtonde nor agaynſay hem but he be wers than a Jewe or a paynym.

¶ Prima cauſa. ¶ Touching the firſte / that is to ſeie how oure loord ſomtyme ſcheweth openly myracles and merveyles of this bleſſid ſacrament to comforte hem that leuen in trewe byleue / and to kyndele her hertis to the more feruent loue of god.

¶ Narracio de ſancto Edwardo confeſſore. We ſynde writen in the lyf of the holy confeſſoure ſeint Edward / kyng / whoos body lythe in ſchryne at Weſtmynſtre : the whiche lyfe as for the more auctorite in ſoothneſſe wrote the worthi clerk and holy Abbott of Ryuaws / ſeint Alrede / thus ſeyeng touching this matere: In that worthi monaſteri of ſeint petir / that is clepid Weſtemynſtre / and atte awter edified there in the worſchippe of the holy trynyte / as the forſeide holy kyng Edwarde herde meſſe on a day with the worthi Erle

cleped leueriche / the whiche with his noble wyf Godeȝue the Counteſſe was foundour of many worthi howſis of Religioun / what tyme it come to the conſecracioun and goddes body in forme of brede was holden vp to the peple ſyght betwixe the preeſtis handes aftir the vſe of holy chirche / he that is faireſt in ſchap before alle mennes ſones / oure loord Jeſu / appered bodily in that hoſte to bothe her ſiȝtes / leftyng vp his right hond and makyng a croſſe toward the kyng / bleſſynge hym. And than the kyng / with loutynge of his heed honourynge the preſence of goddes mageſte / mekely with all the body dede Reuerence to ſo worthy a bleſſynge. But the Erle that ſawe that ſelf ſight / noght knowyng what was in the kynges herte / and alſo deſirynge that the kyng ſcholde be partyner or parceyuer of that grete and ſo worthi a ſight / bygan to goo toward the kyng fro his place / that was perauenture aſide benethe / as longid for his aſtate. But the kyng / vnderſtonding what was his entente / ſeide to hym in this manere: Stonde / lyveryche / ſtonde! for that thou ſeeſt / I ſee alſo. After this they bothe / of ſo ioyfull a ſight gooſtely comforted and turned all in to devoute prayer and ſwete wepynge teres / weren made gooſtly dronken of the plente of goddis hous / and fedde with the ryver of his ſouereyne ioye and gooſtly likynge. And after the ende of the meſſe they that weren ſo bliſſfully refetid with that gooſtly mete comuned to gedre of that forſeide heuenly ſiȝt / with ſwete teris and ynward ſyghynges ofte ſithes brekyng her ſpeches. And than ſeide ſeynt Edwarde: My dere lyveriche / I preye the and charge the / by the hye maieſte of hym that we haue ſo graciouſly ſene / that neuere whiles we lyuen thiſe thinges be broght forth into comune knowynge / leſte we therby falle in to vayneglorie and pryde thorgh the opynyoun

of the comune peple / to oure gooſtly deeth : or leſt the envie of myſbelevynge men lette and deſtroye trewe beleue to the wordis hereof. Wherfore after the forſeide Erle was goon fro the kynges courte / by the inſpiracioun of the holy gooſt / as it is to beleue / he was taught ſo that he kepte the biddynge and the heſte of his lorde. And ȝit therwith that hye vertuous myracle ſcholde not be fully vnknowen to hem that weren after to come : for afterwarde he come to the monaſterie of Worceſtre / and there in confeſſioun to a religious man he tolde the forſeide myracle / chargyng hym as the kyng hadde chargid hym / and preyeng that he wolde write the privite of that worthi viſioun / and putte it in ſuche a place that it myghte be vnknowen to hem that than were lyuynge / and that it myȝte be knowen to hem that were after to come.

¶ And ſo dede that holy man after the Erlis prayere / and wrote all the ordre and manere of the forſeide viſion in a bylle and leyde it amonges relykes cloſid in a cofre : the whiche cofre longe tyme after the kynges dethe / with oute mannes honde / thorgh the myght of god as it is to beleue / was founden open. And than bretheren of that place / beſily ſechynge the relykes / founden the forſeide bille and redden it : and after / for alſo moche as they wolde noght that ſo grete a treſour and worthy myracle ſchulde be hidde / thei pupliſchid it openly in the eres of the peple.

¶ And ſo as the kyng wolde it was for the tyme hydde / but aftir by ordenaunce of god it was pupliſſhed and knowen to that ende that the kynges mekenes ther by as hidde ſchulde be preved / and neuertheleſe therwith by open knowynge of that grete myracle the feith of true beleuyng men ſchal be confermed and ſtrengthed to the worſchippe of oure loord god Jeſu : that of his ſpecial

grace worchith ſuche myracles and merveilles in that bleſſid ſacrament of his precious body in ſpecial comfortynge of trewe lyueres and more feruent ſtirynge to his loue.

℄ *Miraculum de corpore Chriſti per ſanctum hugonem oſtenſum.*

℄ Alſo acordynge to the ſelfe purpos / I fynde writen in the longe lyfe of ſeint hughe / biſſhop of lyncolne and the firſte monke of the ordre of charterhouſe and priour of Wytteham / the whiche lyf wroot a chapleyn of his and monke of the ſelfe ordre / that herde and ſawe that he wrote / and amonges othere in this manere ſentence ſeieng: It befil vppon a ſaterday the forſeide biſſhope / ſeynt hughe / dwellynge atte a manere of his / clepid Bukedene / as he ſong a meſſe of oure lady / aftir his comune cuſtome in that day / there herde his meſſe with othere a devoute Clerk that was ſent to hym by ſpecial reuelacioun of god / wherof there is wreten a faire proceſſe touchinge another matier the whiche we paſſen ouer here. And as to oure purpos: what tyme it was comen to the ſakerynge / as the Biſſhop helde vp goddis body in forme of brede / there apperid to the ſiȝt of the forſeide clerke / bytwene the preeſtis holy hondis / oure loord god Jeſu bodily in liknes of a paſſyng fayre litel childe. Of the whiche ſight he that ſaw it inwardly compuncted / as no wonder / and hyely ſtired into hye deuocioun and feruent / contenued all the tyme of that meſſe in ſwete teris and devoute preyeris til it come to that place where the hooſte ſchulde be lyfte vp aboue the chalice and be departid in thre: at the whiche tyme he ſaw eft in the ſelf liknes the forſeide Jeſu / goddes ſone of heuene / offerynge hym ſelf in ſacrifice to the fadir for mannis helthe and ſaluacioun. After the meſſe was ful endid the ſelf clerk / ſpekyng with

the holy Biſſhop in previte / tolde hym firſte the reuelacioun bifore nemened / and aftir that faire viſion of goddis body here declared. And therwith at the ende / with ſchedynge teres / in this manere concludynge ſeide thus: I ſaw / my holy fadir / with myne vnworthy yen that bleſſid ſight: the whiche it is no dowte but that ȝe ſaw it alſo moche more cleerly for lenger and nerre and more worthily. And therwith bothe the biſſhop and he / with ſwete teris / comunynge a grete while gooſtely to gedere / after the counſeil of the Biſſhop and biddynge forto kepe the forſeide viſion prevy / the clerk become a religious man: and aftir holy lyvynge here went to bliſſe euerelaſtyng. Amen.

℄ *Miraculum de corpore Chriſti per beatum Gregorium expoſitum.*

℄ Touchynge the ſecounde cauſe of myracles and merveyles ſchewid in this bleſſid ſacrament of goddis body / that is to ſeie forto conuerte hem that bene of myſbeleue in to the newe byleue. Firſt we reden in the lyf of ſeynt Gregory / pope and worthi doctour / in this manere ſentence: There was a matrone of Rome / the whiche euery ſonday offerid to ſeint Gregory certeyne looves of breed wherof was made goddis body. And vppon a day when ſeynt Gregory wolde haue comuned the forſeide womman with oon of hem that was conſecrate and made goddis body / ſeyenge / after the comune vſe of holy chirche / in thiſe manere wordes: The body of oure lord Jeſu criſte kepe the in to euere laſtynge lyfe: ſche breſt out in to a diſſolute laughter / and than ſeint Gregory withdrowe the ſacrament fro hire and kepte it in to the ende of the meſſe: and after before the peple he aſkede the matrone whi ſhe lowh: and then ſche ſeide: Bicauſe that thou clepedeſt goddis bodi the brede that I made

with myn handes. And than ſeynt Gregory ſel down in to his preyers to God for the myſbeleue of the womman: and aftir that he roſe vp he fonde the forſeide ſacrament turned in to liknes of a fynger in fleſſhe and blood: wherthorgh the womman was fro her myſbileue turned in to trewe byleue. And ſo after with the ſelf ſacrament / be preyere of ſeynt Gregory turned in to the liknes of brede as it was byfore / ſche was comuned and more ſtyfly ſette in truthe and true byleue of this bleſſid ſacrament: and alſo othere thorugh her / to the worſchippe of the hye gracious auctor and worchere here of / oure loord Jeſu criſt. Amen.

¶ To this ſelf purpos acordynge alſo I fynde wreten in the forſeide lyf of ſeint hughe: That vppon a tyme that ſeynt hughe goyng thoruȝ Fraunce was ynned for the tyme in a towne / that is cleped Joye / there come to hym the pariſſhe preeſt of the town / the whiche was an olde man and a reuerent in ſight and clere / and wonder lene for grete penaunce doynge for his ſynne / as it was ſuppoſid and where of it foloweth after in proceſſe / the whiche I take as in ſchorte wordes to oure purpos: and the ſelfe preeſt tolde of hym ſelf in this manere: When I was ȝong / he ſeide / and was made preeſt but neyther ȝeres nor maneres acordynge to that worthy degree / thorugh temptacioun and ſterynge of the feend I fel in to a greet deedly ſynne: in the whiche ſynne I contenued with oute contricioun and confeſſioun / that is horryble to here: ſo as I was pollute in body and ſoule / and gooſtly blynd and ſeke in the feith / I vſed to ſynge my meſſe boldely and dredde not to trete and receyue that worthi ſacrament of criſtes precious fleſche and blode. And vppon a day / as I was at my meſſe in tyme of conſecracioun / fel to my mynde the grete horrible ſynne that I

hadde ſo longe tyme contenued inne: and amonges othere wrecchid thouȝtis of my blynde herte / I thouȝt in this manere: Loord / whether that precious body in fleſche and blood of my lord Jeſu / that is clepid briȝtnes of euerlaſtynge lyf / and that gooſtly mirrour of the godhede with oute wemme / is now made / treted / and receyued verreyly of me / ſo foule and abhomynable ſynner. And ſo hauyng in mynde ſweche vnthrifty thouȝtis / when it come to the tyme of the fraccioun / and as the vſe is I hadde broken the hooſte in two / anone freſche blood ran out therof: and that parte that I helde in myn honde was turned in to fleſche and all ouer wette with reed blood: and therwith I / ſeynge al this / was al aſtonyed and abaſchid and wel nere oute of my witte and / ſo as forloſte the counſele of al reſoun / alle that I helde in myne handes I lete falle downe in to the chalice. There was than to ſee / and ȝit now is / a wonderful myracle: that is to ſeyne wyne turned openly to mannis ſight in to blood / and brede in to fleſche / declarynge expreſſely the foorme and the ſoothneſſe of that bleſſid ſacrament. Furthermore / he ſeide / whan I ſawe theſe manere of likneſſis abyde ſtille / with oute anye turnynges or chaungynges / I durſte no more touche hem / but priuely I hilede the chalice with the patene and the patene with the corporaſe. And after the meſſe was done and the peple awey paſſede / I ſette the chalice with the holy relyques / that ȝit in to this daye beeth contenede therynne / in a convenient place beſyde the awtere / with due reuerence to be kept. After this I went to the pope and made to hym myne confeſſioun: with ſothfaſt tellynge of al the caſe byforeſeide / and of al my ſynne. And after he hadde enioyned me penaunce and dewe ſatiſſaccioun / he aſſoillede me / and let me goo. And ſo aftir the myracle pupliſched and

knowen there comen fro dyuers contrees mykel folk to ſee tho precioufe relikes: with grete reuerence magnyfieng oure loord Jeſu / that alone wircheth ſuche hye merveyles.

¶ And than at the ende / the forſeide preeſt preyde the clerkes of ſeynt hughe / to the whiche he tolde all the forſeide tale / that they wolde alſo telle it to hym / ſo that he myȝte be holpen as anentes god thoruȝ his holy prayers. And whanne they hadde ſo done / ſuppoſynge that he wolde with a grete deſire haue gone forto ſee the forſeide merveyles / he anſwerde in this manere ſentence that is worthely to be noted touchynge the feith of this holy ſacrament: Wele / he ſeide / in the name / lete hem haue to hem ſelf tho tokenes of her myſbileue. What is that to vs of theſe thinges: whether we / that euery day ſeen with the treweſt ynnere ſight of oure ſoule alle holy and fully this heuenly ſacrifice / hauen in merveyle the partyculers ymages of this ȝifte of god / as who ſeith nay? But lette hym goo ſee tho litel ſmale porciouns therof with his bodily eyȝe / that ſeeth not alle the hole with his ynnere goſtely eyȝe. And whan he hadde thus ſeide / ȝeuynge his bleſſynge to the preoſt at his goyng / afterward he reprehended his meyne of here curioſite: and not only ſtabled hem in byleue / but alſo declared opynly that thoo thinges that oure feith techith vs ſchulde be vnderſtonde and holde more certeynly of trewe byleuynge men than thoo thinges that this erthely light by reſoun ſcheweth to bodily ſight. Thus oure loord of his ſpecial grace by opoun myracles and merueyles / ſchewed in this bleſſid ſacrament / draweth ſom folk out of here myſbyleue and ſtableth hem and ſtrengtheth in trewe bileue / as hit is now ſchewed in tweyne maneres.

¶ Touchynge the thridde cauſe of ſchewyng myracles ¶ Tercia

cauſa miraculorum in ſacramento.

and merveyles in this bleſſid ſacrament / that is to opyn preef of the grete vertu therof in delyueraunce of peynes and ſauynges fro bodily meſchief and gooſtly / Seint Gregory tellith in his dyaloges and alſo in a Omeleye vppon that goſpel of luke *Si quis venit ad me / &c.* how there was not longe bifore his tyme a man taken by enemyes and lad in to fer contreyes / and there leyde in priſoun and ſette in hard bondes longe tyme : and after many dayes his wyf / that herde na more of hym and ſuppoſed that he had be dede / lette ſynge euery wyke ones a meſſe / and offred the ſacred hooſte for his ſoule : and alſo ofte as tho meſſes were ſo done for his ſoule / ſo ofte tymes his fetres and bondes were looſed in that priſoun. For longe tyme after / whan he was delyuered out of priſoun and come home in to his owne contrey / he tolde his wyf with grete merueylle / how that certeyn dayes euery wyke his bondes were looſed and vndone. And his wyf / beſily acountynge and notynge thoo ſelf dayes / vnderſtood wele and hadde knowleche that as ofte as ſche lete offre the ſacrede hooſt for hym / ſo ofte was he looſed and his bondes vndone. And thanne the forſeide ſeynt Gregor concludith in this ſentence : Wherfore / dere bretheren / herof in certeyn conſideracioun taketh and gadreth in to ȝour mynde of the ſacrede hooſt / that is offred of vs : how moche hit may in oure ſelf vnbynde the gooſtly bonde of oure herte / ſithen that hit offrede of oon man was of ſo grete vertue that hit myghte looſe in anothere the bonde of his bodye. Wherfore moche oweth euery preeſt to loue forto ſynge his maſſe ofte ſithes / and forto diſpoſe hym therto by clene lyf and contricioun and confeſſioun.

¶ Greg-orius.

¶ De quodam a vinculis abſoluto virtute ſacre hoſtie.

¶ To the ſelf purpos alſo the forſeide ſeynt Gregor telleth in that book cleped *Dyalogus* / how vppon a tyme

¶ De quodam in mari ſal-

whan a biſchope was in the ſee toward Rome / and there came vppon hym ſo grete a tempeſt that he was in deſpeyre euere to ſcape and come to lande / the ſchip= man that was in a litel bote folowynge the ſchippe / after that the rope wherwith the boot was bounden to the ſchippe by violence of that tempeſte was broken / ſodenly with the ſelf boote he was ſo caſt amonges the wawes of the ſee that the biſſhop ſawe no more of hym. And after= ward whan the biſſhoppes ſchippe after many periles was dryue to lande in a certeyne Ile / the thridde day he wente by the ſee ſide beſily lokynge whether he myȝte haue ſeyn of the bote or of the ſchipman byfore ſeide. But whan he myȝte nouȝt ſee of hem in any partie of the ſee / ſuppoſynge that the ſchipman was drowned and deed / hauynge greet ſorwe for hym he lette ſynge a maſſe and offre the helefulle ſacrifice of goddes body for the aſſoillynge of his ſoule. And afterward / in the ſelf ſchippe reſtored / he took the ſee toward Itale : and whan he came to the hauene of Rome / there ſodeynly he ſonde alyue the forſeide ſchipman that he wende had be dede : wherof gladde and ioyfulle / he aſked hym in what manere he myȝte lyue ſo many dayes in ſo grete perile of the ſee. And he anſwerde and tolde how ofte ſithes in the floodes of that tempeſte he was caſt vp and downe / now aboue the bote ful of water and now vnder : and at the laſte / what for trauaylle and what for faſtynge / whan he was ſo ouercome and nere dede that he wiſte neyther forſothe whether he ſlepte or woke / ſodeynly hym thouȝt that one appered to hym in myddes of the ſee and ȝaf hym brede to ete : the whiche alſo ſone as he hadde eten he toke ſtrengthe : and ſone after in a ſchippe that came therby he was taken and brouȝt to lande ſaaf. And whan the biſſhop hadde aſked of hym and vnderſtande the day in

uato virtute ſacre hoſtie.

the whiche he hadde reſceyued the forſeide brede and was refreſched / than knewe he well that it was the ſelf day in the whiche he lete the preeſt ſynge for hym and offred the ſacred hooſte in the forſeide yle for his ſoule.

¶ Thus ſcheweth oure loord openly by myracles and merveyles the ſouereigne vertu of this bleſſid ſacrament: and that not only in helpynge and ſauynge of men alyue / as it is now here byforeſeide / but alſo / that is more to charge / in looſyng and vnbyndynge of ſoules hens paſſid out of the fyre and the peynes of purgatorie / as the ſelf ſeint Gregor telleth in the forſeide book pleynly of a monke that for the ſynne of proprete was in the peyne of purgatorie: and after that the ſacrede hoſte was offrede for hym thritty dayes / he was releſed and delyuered out of peyne. And alſo how another ſoule was delyuered out of peyne by vertu of that bleſſid ſacrament offred for it alle the dayes of a wyke.

¶ And here mowe we ſeen open preef of the paſſynge profite and vertu of ſpecial meſſes done and ſongen bothe for quyke and for dede. For as the ſelf ſeint Gregor ſeith / the holy ſacrede hoſte ſyngulerly and ſouereignly helpeth to vnbynde oure ſoules fro ſynne / and moſt principally pleſeth the kyng of heuene and maketh hym ſawht to vs whanne he cometh to deme vs: ſo that it be offred with teris of compunccioun / and clanneſſe of herte. For he that in hym ſelf ryſinge fro deeth ſchal neuer dye: ȝit by this bleſſid hooſte in his myſterie ſuffreth oft for vs. For as ofte as we offren to hym the hooſte of his paſſioun / ſo ofte we maken newe to vs his paſſioun to oure vnbyndynge fro ſynne. Thus oure lorde Jeſu / fulle of mercye / and ſchewyng to vs ſouereynly his endeles mercye in makynge and ȝeuynge of this moſt preciouſe gooſtly mete of his bleſſid body / worcheth in dyuers maneres / as it is

ſeide / his merveyles and myracles openly ſchewed in this excellente ſacrament and ȝit conteyneth priuely and wonderfully there he voucheth ſaaf in hem that by trewe byleue and loue dreden hym. But this loue and drede wanteth many grete clerkes / the whiche leuen ſo mykel vppon her owne kyndely reſoun and the principles of philoſophie / that is mannis wiſdom grounded only in kyndely reſoun of man / that they wole not leue the trewe feith taught by holy chirche of thes bleſſed ſacrament: and therfore they fele not the ſothfaſt confortable effecte of the merveylous myracles byforeſeide / neyther opoun nor pryue / touching this holy ſacramente. Wherfore mychel folk is deceyued in that partie that rather ȝeuen credence to that a grete clerk techeth acordynge to kyndely reſoun / than to that holy chirche techeth here of onely in byleue aboue reſoun. For there may no man ſonnere erre in byleue of the ſacramentis of holy chirche / and ſpecially in this hye wonderfulle ſacrament of criſtes precious fleſche and blood / than may grete clerkes but they haue grace of trewe mekeneſſe and loue drede / wherby they leue her owne witte and kyndely reſoun and ſubmytte hem lowly by trewe byleue to the doctryne of holy chirche. That grace god graunte vs ſpecially of his grete mercy in theſe laſte dayes that bene / as hit ſemeth / nygh to the comynge of antecriſt and his diſciples: the whiche ſchulle principally fonde to deſtroye the trewe feith of his bleſſid ſacrament: and that by grete clergie of mannis cunnynge / and by merueyles and myracles worchyng / as ſeint Gregor in his morales vppon that word of Criſt in the goſpel / ſpekynge of antecriſt and his diſciples / ſeith in this ſentence: There ſchole riſe vp falſe criſten men and falſe prophetes / and thei ſchole ſchewe and worche grete ſignes and wondres: in to ſo

¶ Mor. xxxij° et Job. xl°.

¶ Surgent pſeudo-chriſti et pſeudo-prophete.

muche that they that beeth goddis choſen folk / if it may be / ſchole be brouȝt in to errour. Sothely / ſeith ſeint Gregor / now oure trewe martires worchene merueyles what tyme they ſuffren turmentis and peynes / but thanne / that is to ſeie at the comynge of antecriſt his diſciples / whanne they ȝeue turmentis and peynes they ſchole alſo therwith worche merueyles. Lete vs thanne thinke and haue in mynde what temptacioun of mannis thouȝt that ſchal be / whan the meke martir ſubmytteth his body to tormentis / and neuertheles the turmentor byfore his eyȝen worcheth myracles. Whos vertu ſchal than be ſo ſadly grounded in byleue that ne he ſchal be meued in his thouȝt what tyme he ſeeth that he that tormentith alſo therwith by ſignes and tokenes opunly ſchyneth? For thanne ſchal antecriſt be hye in worſchippe by merueyles worchynge / and harde and ſcharpe by cruelte of turmentynge.

¶ Theſe ben the wordes of that holy doctour ſeint Gregor / and many mo / ſpekynge of the wonderful myght of antecriſt and his diſciples: and the grete temptacioun that ſchal be in that tyme of criſten men. And it is likly by reſoun that as the moſte confort of oure criſten byleue ſtant in the moſt excellent ſacrament of criſtes body / ſo antecriſt and his diſciples ſcholen principaly worche in to deſtruccioun firſt of the trewe byleue of this bleſſid ſacrament in the forſeide tweyne maneres / that is to ſeie: by clergie and euydence of worldes kunnynge acordynge to naturel reſoun / and by merueyles and myracles worchynge in falſe decepcioun. And of the firſte manere worchynge / we haue ſeyn in oure dayes how the diſciples of Antecriſt / that ben cleped lollardes / hauen made moche diſſencioun and diuiſioun in holy chirche / and putte many men in to errour of this bleſſid ſacrament by

the falſe doctryne of her mayſter: the whiche thorugh his grete clergie and kunnynge of philoſophye was deceyued in that he 3af more credence to the doctryne of Ariſtotil / that ſtant only in naturel reſoun of man / than he dide to the doctryne of holy chirche and the trewe doctoures therof touchynge this precioufe ſacrament. For Ariſtotel techeth / as kyndely reſoun acordeth / that the accidentes of brede or wyne / that is to ſeie the colour / the ſauour / and ſo forth of other / mowe not be but in the ſubſtaunce of breed or wyne after her kynde. But the doctryne of holy chirche is: that in this bleſſid ſacrament by ſpecial myracle of god aboue kynde the colour / the ſauour / and other accidentes of breed and wyn been there with oute here kyndely ſubiecte / that is to ſeie with oute the ſubſtaunce of breed and wyne that was byfore the conſecracioun. And for as meche as this doctryne of holy chirche is a3enſt the principles of philoſophie / that is naturel ſcience: therfore the forſeide maiſter of lollardes reprouede hit and ſcornede hit: and ſo he errede hym ſelf and made many othere to erre touchinge the byleue of this holyeſt ſacrament / the whiche 3eue more credence to hym for the opynyoun of his grete clergie / than to the trewe doctryne of holy chirche. And thus 3it in oure dayes hath antecriſt wrou3t in the firſte manere byforeſeide by this falſe maiſter of lollardes / and many othere of his diſciples / into deſtruccioun of trewe criſten byleue touching this bleſſid ſacrament of criſtes body / and many other poyntis a3enſt holy chirche / with oute the ſecounde manere / that is to ſeie worchinge of merueyles and myracles. For and antecriſt had in hem hadde ſo grete power that they hadde with here reſouns alſo wrou3t merueyles and myracles / hit hadde be likly that holy chirche / and the trewe byleue ſpecially of this bleſſid

ſacrament / in grete partie hadde be deſtroyed for the vnſtablenes of the moſte partie of the peple ꝟ notwithſtandynge the grete merveyles and myracles / many and fele / that oure lord hath ſchewed here bifore in this holy ſacrament / as it is ſeide / to ſtrengthe vs and ſtable vs in trewe byleue that holy chirche hath taw3t vs thereof. In the whiche bileue by reſoun we ſchulde be ſo ſadly ſette that after the ſentence of the apoſtle poule: Thogh ther cam down an aungel fro heuene and tau3te the contrarie / we ſcholde not 3eue credence to hym / but holde hym as curſed. But ſooth it is that there may none trewe aungel teche the contrarye of the byleue of holy chirche ꝟ and therfore he that ſo dooth is the aungel of Sathanas and not of god / as bene alle the falſe lollardes that now bene / the whiche haue neyther trewe drede / nor parfite loue of oure lord Jeſu ꝟ and therfore they fele not the gooſtly ſwetnes of this heuenly mete of his precious body in the likynge mynde of his merveyles ſchewed in that bleſſid ſacrament. But we that thoru3 grace ſtanden in trewe byleue / as holy chirche hath taw3t vs / of this ſouereyn holyeſt ſacrament / with goſtly likynge of ſoule haue we in mynde not only the merueyles and myracles wryten and preched of that holy ſacrament in dyuers maneres ſchewed / as it is bifore ſeide ꝟ but alſo conſidre we how that oure loord Jeſu of his vnſpekable goodneſſe ſchewed to mankynde / he 3eueth hym ſelf to vs euery day bodily in that precious ſacrament / as in a concluſioun and moſt ſpecial mynde of all his bleſſid lyfe to ſouereigne confort and help of oure wrecchid lyfe ꝟ the whiche is fulle of temptaciouns and ouer ſette with manye enemyes. Wherfore hit is ſpedefull to vs contynuely to crye after help of the ſoueryn vertu of this bleſſid ſacrament by the wordes that holy chirche ſyngeth in the ympne of this

ſacrament / thus: O thou heleful hooſte / that openeſt the dore of heuene / the batayles of oure enemyes oppreſſen and ouerſetten vs: wherfore ȝeue vs ſtrengthe of withſtandynge and brynge vs thi helpe to here ouercomynge / alſo to withſtondynge of temptaciouns and ouercomynge of vices / to getynge of vertues and encrees of feruent affecciouns in the loue of oure loord Jeſu.

℔ O ſaluſtaris hoſtia, etc.

℔ As for a full ende of alle his bleſſid lyf byfore writen / here foloweth a ſchort devoute preyere to hym / and his bleſſid body in the ſacrament of the awtere: the whiche oweth to be ſeide in preſence of that holy ſacrament at the maſſe with inward deuocioun.

HEyle / holyeſt body of oure lord Jeſu criſt / that art now ſothfaſtly conteyned here in this moſt excellent ſacramente! I knowleche the myne lord god with my mowth: I loue the with all my herte: and I deſire the with all the ynward affeccioun of my ſoule. I beſeke the / ſwete Jeſu / that thou vouche ſauf of thyne ſouereyn goodneſſe this day ſo benignely and graciouſly to viſite my ſeke ſoule / deſirynge to receyue the gooſtly / oure heleful ſacrifice and welle of alle graces / that I may with gladnes fynde medicyne and hele in body and ſoule by vertue of thi bleſſid preſence. Beholde not / lord Jeſu / to myne wickedneſſes and manyfolde necligences and myn grete vnkyndeneſſe / but rather to thyne ſouereyn mercy and endeles godeneſſe. Sothely thou art that holy lambe with oute wemme of ſynne / that this day art offred to the euerlaſtyng fader of heuene for the redempcioun of all the world. O thou ſwetteſt manna / aungels mete! O thou moſt likynge gooſtly drink / brynge in to my inward mowth that hony ſwete taſte of thyne heleful preſence. Kyndele in me the feruour of thyne charite: quenche in

me all manere vices ⁊ ſchede into me the plente of vertues ⁊ encreſe in me the ȝiftes of grace ⁊ and ȝeue me hele of body and ſoule to thi pleſynge. My god / I beſeke the that thow wille ſo graciouſly bowe the / and fro thi hye heuene nowe come downe to me / that I / knytte and ioynede to the / be made oon ſpirit with the. O thou worſchipfulle ſacrament / I beſeke the that alle myne enemyes be putte awey fro me by the ſtrengthe of the / and alle my ſynnes forȝeuen / and alle wickedneſſe be excluded by the bleſſid preſence of the. Goode purpos / loord / thou ȝeue me ⁊ myne maneres thou correcte and amende ⁊ and alle myne werkes and dedes thou diſpoſe in thy wille. My witte and vnderſtandynge by the / ſwete Jeſu / be made here clere with a newe light of grace ⁊ myn affeccioun be enflawmed with fyre of thi loue / and myn hope conforted and ſtrengthed with this bleſſid ſacrament: ſo that my lyf here profite euer in amendement to bettir ⁊ and at the laſte fro this wrecchid world with a bleſſid departynge that I may come with the to lyf euerlaſtynge. Jeſu lorde by vertu and grace of thy lyf bleſſid with owte endyng. Amen. Amen. Amen.

EXPLICIT SPECULUM VITE CHRISTI COMPLETE.

℄ Jeſu lorde thy bleſſid lyf helpe and conforte oure wrecchid lyf.

℄ Iſte liber tranſlatus fuit de latino in anglicum per dominum Nicholaum loue / Priorem Monaſterij de Mounte grace / ordinis cartuſienſis.

GLOSSARY

ABoueforthe, *above*, 138.
About, *occupied, busy*, 93, 159.
Abreyde, *to upbraid*, 226.
Accorde, *to reconcile; to agree*, 16, 17.
Adradde, adred, *afraid*, 87, 155.
Affectuosly, *affectionately*, 269.
Aȝeynseye, *to gainsay, oppose*, 15.
Algate, *always*, 20.
Allone, *only*, 169.
Alther, *of all*, 14.
Altherhiȝest, *highest of all*, 28.
Anemptes, *anent, concerning*, 12.
Anentysche, *to make (oneself) of no account*, 43, 81.
Appaie, *to requite*, 84.
Apte, *fitting, suitable*, 247.
Architryclyne, *the ruler of a feast*, 106, 107.
Arette, *to attribute or ascribe to*, 30, 104.
Arte, *to constrain or cramp*, 239.
Aseeth, *satisfaction, reparation*, 220.
Askes, *ashes*, 298.
Aspie, *to espy, look after, watch*, 76, 129.
Assoille, *to absolve*, 180.
Astonyed, *astonished, surprised*, 26.
Attentely, *attentively*, 259.
Auter, *altar*, 61.
Avisement, *thought, consideration*, 30.
Avoutrie, *adultery*, 41.
Awmenere, *almoner*, 57.

BAnker, *a covering or rug for a bench or chair*, 98.
Bapteme, *baptism*, 54.
Barme, *bosom*, 21.
Bede, *to bid, ask*, 117.
Benefice, *benefit*, 43, 55.
Bigge, *to buy*, 58.
Bihight, *promised*.
Blabering, *speaking foolishly*, 217.
Blowyng, *boasting*, 101.
Boistous, *hard, harsh*, 106.
Borde, *board, table*, 105.
Bostousnesse, *roughness*, 133.
Bourdynge, *jesting*, 173.
Brent, *burnt*, 114.
Brisour, *bruise*, 230.
Brosure, *bruise*, 237.
Bustous, *rough, hard*, 25, 69.
Buxome, *obedient*, 28.
Buxumnesse, *obedience*, 64.
Byheste, *a promise*, 149.
Byhiȝt, *promised*, 110. *So* Byhoten, 148.
Bynetheforthe, *beneath*, 138.
Bythenke, *to bethink*, 40.

CAn, *to know, have knowledge of*, 88.
Careyne (*carrion*), *a dead body*, 178.
Chargeant, *burdensome*, 37.
Charre, *a domestic service*, 83.
Chas, *chose*, 49.
Chere, *countenance, face*, 24, 110.
Chere, *dear, beloved*, 24, 73.
Chese, *to choose*.
Cheueteyn, *chieftain*, 103.
Circumsided, *circumcised*.
Circumspecte, *watchful*, 134.
Clepen, *to call, name*.

Clergial(ly, *learned(ly*, 128, 165.
Clergie, *learning*, 320.
Clippe, *to clasp, embrace*, 37.
Close, *to enclose*, 293.
Closere, *an enclosed space or place*, 46.
Combre, *to encumber*, 115.
Compuncte, *affected with compunction*, 168.
Comune, *publicity*, 112.
Conclude, *to overcome in argument, to silence*, 94, 120.
Conge, *to bid farewell to*, 255.
Contenaunce, *content, satisfaction*, 63.
Contrariete, *contrariness, opposition*, 108.
Contrarious, *contrary*, 16.
Corone, *a crown; to crown*, 35.
Couenable, *proper, fitting*, 84.
Couetise, *greed, cupidity*, 7.
Cracche, *manger*, 46.
Cure, *care*, (*spiritual*) *charge*, 103, 156.
Curiosite, *daintiness, fineness*, 68, 69.
Curious, *dainty, fine, rich*, 69.
Customable, *customary, usual, regular*, 11.
Customably, *according to custom, usually, commonly*, 101, 163, 180.

DEfaute, *defect; lack*, 105.
Delices, *delights*, 272.
Deme, *to judge*, 120.
Demere, *a judge*, 93.
Demynge, *judgement*, 164.
Departe, *to divide, separate, part*, 12, 25.
Derworthe, *dear, beloved*, 23.
Derworthely, *dearly, lovingly*, 37.
Despite, *injury*, 81.
Despoyle, *to despoil, deprive*, 139.
Deynte, *delicate*, 149.
Deyntethe, *agreeableness*, 300.
Di3te, *to prepare, make ready, to dress* (*food, etc.*), 39, 96, 251.
Discater, *to scatter*, 233.
Disese, *to trouble*, 41.
Disesy, *troublesome*, 37.
Disparkle, *to disperse, scatter*, 273.
Dobeler, *a platter or dish*, 199.
Dome, *judgement*, 13, 163.
Domesman, *a judge*, 82, 104.
Drenche, *to drown*, 144.
Dromonde, *a camel*, 55.
Dure, *to last, endure*, 296.
Dwere, *doubt*, 170.
Dyke, *a ditch*, 245.
Dyuersorie, *a place to which one goes for shelter*, 46.

EDicatyffe, *instructive*, 158.
Efte, *again*, 95.
Eleuate, *exalted, raised*, 58.
Elles, *else, otherwise*, 129.
Entencion, *mental application, attention*, 92.
Ententifly, *attentively*, 40, 76.
Estyme, *to estimate*, 121, 142.
Euene, *equal*, 50, 87.
Excite, *to restore to consciousness*, 246.
Excusacioun, *release*, 152.
Exequies, *funeral ceremony*, 167.
Eyled (*ailed*), *caused*, 77.
Eysel, *vinegar*, 242.

FAlle, *to befall, happen*, 168.
Fantasme, *a spirit, phantom*, 144.
Fele, *many*, 59.
Felly, *craftily*, 193.
Fenne, *filth, dirt*, 229.
Fer, *far*, 25.
Ferforth, *to a definite degree*.
Fette, *to fetch*, 127.
Ficche, *to fix*, 237.
Flode, *a river*, 72.
Flome, *a stream, river*, 72.
Folye, *foolish*, 182.
Foredo, *to destroy*, 16.
Forfete, *to do wrong, sin*, 16, 18.
Forleder, *leader*, 56.

Forthinke, *to repent*, 191.
Forthy, *for this reason*, 59.
Foundement, *foundation*, 82.
Frote, *to rub*, 129.
Fructuous, *fruitful, instructive*, 100, 115.
Fulfille, *to fill to the full*, 38.

GAn, *began*, 94.
Gladed, *made glad*, 38, 63.
Glotenye, *gluttony*, 132.
Glottery, *gluttony*, 131.
Gnarre, *a snare*, 137.
Gouernayle, *government, guidance*, 159.
Greuouste, *grievousness, heinousness*, 176.
Ground, *foundation*, 34, 104.
Grounde, *to establish, found*, 9, 33.

HAlf, halue, *side, part*, 146, 249.
Harneis, *equipage, equipment*, 85.
Hele, *to hide, cover*, 45, 90.
Helynge, *covering, roof*, 116.
Herbergere (*harbinger*), *one whose special duty it is to provide lodging*, 85.
Herborwe, *lodging, shelter*, 46, 59; *to harbour, lodge*, 74.
Hiȝe, *to raise or exalt*, 81.
Hile, *to cover* (cf. Hele), 254.
Hirdemen *herdsmen*, 54.
Homely, *familiarly*, 120.
Hope, *to think, believe, expect*, 75, 82.
Horribilite, *horribleness*, 178.
Hospitale, *a hostelry*, 77.
Hosterye, *a hostel*, 188.

IDel, *idleness*, 78.
Illude, *to mock, deride*, 232.
Illusioun, *scorn, mockery*, 235.
Importable, *unbearable*, 145.
Infect, *steeped, tainted*, 70.
I-now, *enough*, 123.

JActaunce, *a boast*, 42.
Jangelere, *a talker, wrangler*, 27, 48.

KAreyne (cf. Careyne), 179.
Katel (*cattle*), *property, goods*, 45.
Keuerchief, *kerchief*, 47.
Kindly, *by nature, naturally*.
Knowleche, *to acknowledge*, 75.
Kunnynge, *knowledge*, 127.

LAwhe, *to laugh*, 23, 161.
Lawher, *a laugher*, 48.
Leef, *desirous, willing*, 116.
Lendes, *the loins*, 237.
Lered, *learned*, 162.
Lese, *to lose*, 69.
Lesynge, *lying, untruth*, 151.
Let, *to hinder, prevent*.
Leue, *to believe*, 10.
Leueful, *permissible*, 70.
Lewd, *unlearned, simple*.
Libelle, *a written statement*, 111.
Likynge, *pleasant*, 133; *pleasure, inclination*, 135.
Longe, *to belong*, 13, 63.
Loue, *to praise*.
Loutynge, *bowing*, 309.
Low, *to lower or humble* (*oneself*), 81.
Lowely, *humbly*, 85.
Lynage, *lineage*, 46.

MAgge (tales), *worthless* (*stories*), 208.
Maundement, *command, commandment*, 14, 282.
Mawgrey, *ill will*, 125.
Mawmetrye, *idolatry*, 44.
Mawmette, *an idol*, 68.
Mede, *reward*, 110.
Medle, *to mix*, 155, 165.
Meke, *to humble*, 59.
Menge, *to mix*, 71.
Merciable, *merciful*, 227.

Meyny, *retinue, company*, 56.
Mistermen, *workmen, mechanics*, 247.
Morteys, *mortice*, 239.
Myche, mykel, *much*.
Mynde, *memory, commemoration*, 303.
Mynistre, *a servant*, 107.
Mysleuynge, *misbelief*, 130.
Mystely, *in a hidden or mysterious manner*, 173.
Mysterie, (*hidden*) *doctrine*, 79, 106.

NAmeliche, *chiefly, especially*, 48.
Nedy, *bound, obliged*, 60.
Nemened, *mentioned*, 312.
Nempned, *named*, 11, 100.
Nere, *were not*, 209.
Nerre, *nearer*, 91.
Nese, *nose*, 47.
Newely, *anew*, 251.
Neyȝhebore, *neighbour*, 161.
Norisshe, *to nourish*, 132.
Notability, *a notable thing*, 151.
Nouȝt, *not*, 41.
Noye, *to annoy, harm*, 242.
Noyous, *harmful, troublesome*, 49, 65.
Nygunrye, *niggardliness*, 187.
Nyh(e, *nigh, near*, 46, 72.

OBeysaunt, *obedient*, 305.
Obreydyng, *upbraiding*, 232.
One, *to unite*, 32, 93.
Or, *ere*, 25.
Ordeyne, *to prepare*, 97.
Otherwhile, *at other times*, 83, 101.
Ouȝterly, *utterly*, 97.
Outake, *except*, 22, 129.
Owe, *to be obliged*, 29.
Owhere, *anywhere*, 12.

PAie, *comfort, satisfaction*, 269.
Paletike, *paralysed*, 116.
Partyner, *partaker*, 278.
Pasch, paske, *Passover*, 278–80.
Passyng, *surpassing, pre-eminent*, 259.
Pilche, *a coat or robe made of skin dressed with the hair*, 49.
Pistle, *epistle*, 50.
Plenerly, *fully*, 149.
Plente, *fullness, abundance*, 309.
Plenteuous, *possessing plenty, wealthy*, 40.
Plenteuously, *plentifully*, 84.
Preciosite, *great worth or value*, 133.
Precony, *commendation*, 58.
Predicacioun, *preaching*, 86.
Preue, *to prove*.
Priue, *private*, 24.
Priue, *to deprive*, 139.
Priuete, *privacy; secret counsel*, 10, 287.
Proper, (*one's*) *own*.
Propurly, *properly*, 11.
Puple, *people*, 55, 188.
Pure, *very; mere*, 60, 66.
Purveye, *to provide, supply*, 96.
Pynefulle, *hard, painful*.
Pytte, *a pool*, 126.

RAble, *to say rapidly, to gabble*, 113.
Rebelle, *rebellious*, 133.
Recluse, *religious, monks or nuns*, 92.
Recluse, *shut up*, 42, 43.
Reclusion, *the fact of being shut up*, 43.
Refete, *to refresh*, 309.
Refourm, *to restore* (*peace*), 121.
Refreyn, *to restrain*, 94.
Refute, *refuge*, 118.
Rehete, *to comfort, to refresh*, 97, 98.
Renoue, *to renew*, 241.
Reward, *heed, regard*, 118.
Rewarde, *to regard*, 27.
Rewme, *realm*, 86.
Richesse, *wealth*; *riches*, 73, 109.
Rowne, *to whisper*, 106.

SAd, *firm, serious*, 86.
Sadly, *stedfastly, firmly*, 80, 272.
Sakerynge, *consecration*, 311.
Salue, *to salute, greet*, 97.
Say, *saw*, 26.
Schrewe, *an evil-liver, sinner*, 28.
Schrifte, *confession*, 114.
Schylde; God schylde! *God forbid!* 78.
Schypherd, *shepherd*, 49.
Scripture, *writing*, 8.
Secretary, *an intimate friend*, 218.
Sely, *holy, blessed; simple*, 75.
Semblaunt, *countenance; appearance*, 27, 264.
Semeliche, *seeming*, 59.
Sengler, *particular*, 60.
Sensualit(i)e, *perception, sense, the senses*, 67, 132.
Sepulture, *a sepulchre, tomb*, 253.
Seuerynge, *a partition*, 83.
Sewe, *to follow*.
Seysone, *seizin, sasine, possession*, 294.
Sicle, *a shekel*, 188.
Signe, *to make the sign of the cross over* (*a person*), 252.
Siker, *safe, secure*, 8; *to assure*, 144.
Sikernesse, *security*, 257.
Singuler, *particular, certain*, 101.
Skape, *to escape*, 137.
Skilfull, *reasonable*, 115.
Skille, *reason*, 45, 51.
Somere, *a summoner*, 85.
Sothe, *sooth, the, or a, truth*, 125.
Sothen, *sodden, boiled*, 128.
Sothfastness, *truth*.
Sothly, *truly*.
Spedeful, *profitable*, 143.
Spere, *to fasten, close*, 257, 291.
Spices, *species, kinds*, 132, 133.
Spitouse, *despiteful*, 256.
Sprang, *shed*, 50.
Spreyne, *to sprinkle*, 265.
Squeymous, *squeamish, fastidious*, 48.
Stable, *to establish, rest; to strengthen*, 11, 142, 272.
Stede, *place; preference*, 101.
Steke, *to close, shut*, 242.
Stene, *a stone jar or pitcher*, 106.
Step (*a mistranslation of L.* vestigium, *mark*), 281, 297.
Sterynge, *stirring, incentive, instigation*, 134, 313.
Stie, *to ascend* (cf. Upstiȝe), 269.
Stoken, *closed, shut*, 26.
Stonen, *stone*, 52.
Stynte, *to cease*, 256.
Subdyte, *subject*, 45.
Sudarye, *a napkin*, 252.
Sufferable, *liable to suffer*, 52.
Sugette, *subject*, 45.
Superflue, *superfluous*, 53.
Suppoayle, *support*, 47.
Sweuene, *a dream*, 183.
Syhe, *saw*, 23.

TApite, *a carpet*, 57.
Temerarie, *bold*, 93.
Tente, *heed, attention*, 77.
Tentinge, *purposing*, 159.
Terme, *space or period of time*, 38.
Terme, *limit*, 132.
Termyne, *to determine, settle*, 17, 19.
Thankes (her), *of their own will or desire*, 140.
They, *though*, 98.
Tother, *the other*, 125.
Trauailous, *troublesome, difficult*, 65, 143.
Trecchour, *a traitor*, 139.
Tresorie, *a coffer*, 58.
Trete, *a treatise*, 165.
Triacle (*treacle*), *medicine*, 201.
Trillynge, *shaking, twirling*, 112.
Tristily, *trustfully, confidently*, 42, 149.
Trone, *a throne*, 14.
Trowed, *believed, supposed*, 100.
Turblynge, *turmoil, noise*, 92.
Turtle, *a dove*, 58.

Twynne, *to separate, part*, 252.
Tyraunterie, *tyranny*, 161.

UNderfonge, *to take, receive*, 62.
Unhiled, *uncovered*, 103.
Unkede, *uncouth, strange*, 120.
Unkouth, *unknown, strange*, 46, 68.
Unkunning, *ignorance*, 190.
Unmyȝte, *weakness*, 135.
Unnethe(s, *scarcely*, 67, 75.
Unsely, *wicked, wretched*, 225.
Untrowynge, *misbelief*, 40.
Untyme, *wrong time*, 133.
Unwetynge, *unaware*.
Unwitte, *want of wit; folly*, 19.
Upstiȝe, *to ascend*.

VIker, *representative, vicar*, 122.
Vileynsly, *villainously*, 225.

WAke, *to watch*, 141.
Wakkerly, *watchful*, 224.
Wakynge, *watching, watch*, 143.
Wem(m)e, *blemish, mark*, 199, 262.
Wende, *supposed*, 74.
Werne, *to turn away, refuse*, 46.
Weryede, *worried, torn*, 114.
Wische, wisshe, *washed*, 119.
Wiste, *knew*.
Withinforth, *within, inwardly*.
Withoutforth, *without, outwardly*.
Wodenes, *madness*, 41.
Wriȝte, *a carpenter, wright*, 81.

YMpne, *a hymn*, 190.
Ynne, *to lodge*, 313.

ȝEde, *went*.
ȝerde (*yard*), *a garden*, 218.

THE END

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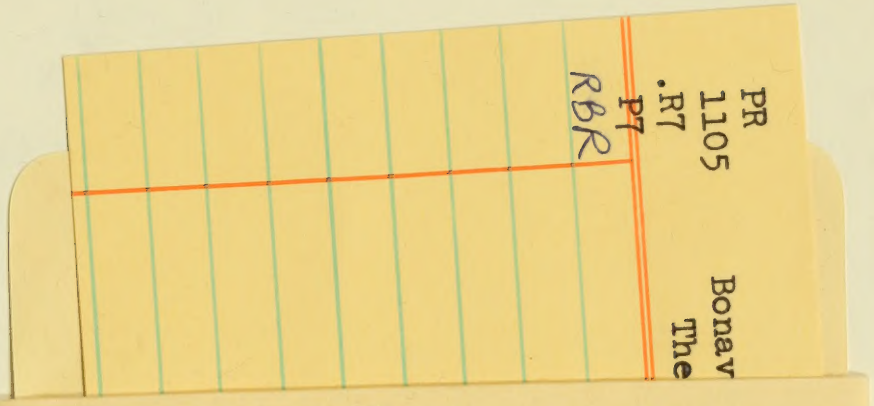

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